

Vol. 1. 8
THE
T R I U M P H
OF
T R U T H,
EXEMPLIFIED IN THE
F A L L
OF THE
ANTITRINITARIAN DAGON,
BEFORE THE
A R K
OF
DIVINE TESTIMONY:
With an
A P P E N D I X
ON THE
C O V E N A N T
OF
G R A C E.

By G. CLARK.

Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lift up thine eyes on high? Even against the HOLY ONE of Israel.

Eece cæli cælorum non capiunt te. Tu homuncio, vermiculus, qui ad eum instar nihil, imò minus nihilo es, tu illum capies? Crackanth.

L O N D O N:

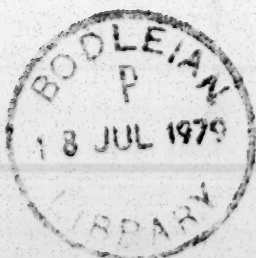
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M.DCC.LXXVI.

Vet. A5 e. 5604



TO MR. GEO. CLARK.

DEAR SIR,

I HAVE read your little Treatise upon the sublime and fundamental Doctrine of the Trinity: and though many excellent things have already been written upon that Subject, the present Age of notorious blasphemy and infidelity renders every additional publication in defence of that glorious Truth expedient and praise-worthy. I am too insignificant a Person to take upon me the recommendation of your Work; all I can do is to bear my poor testimony to its Contents; and this I confess to you, that after the way which *Arians*, and *Socinians*, and *Sabellians* call absurd and irrational, so worship I the God of my Fathers: believing that there are Three which bear Record in Heaven, the Father, the Word, and the Holy Ghost; and that these three (PERSONS) are one (GOD) without any difference or inequality. And that it may please Him to bring into the way of Truth all such as have erred and are deceived, is the sincere Wish of

Your affectionate

Humble Servant,

C. DE COETLOGON.

South Street.
1st July 1776.

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TO THE CLERK OF THE COURT

I, the undersigned, do hereby certify that the within and foregoing is a true and correct copy of the original as the same appears in the records of the Court of the County of [illegible] State of [illegible] this [illegible] day of [illegible] 19[illegible].

Witness my hand and seal of office this [illegible] day of [illegible] 19[illegible].

[illegible signature]

[illegible title]

[illegible text]

[illegible text]

TO THE
R E A D E R.

CONSIDERING the multitude who have written on the present subject, and whose works still praise them in the gates ; I should think myself unjustifiable in this attempt, had I not some special reasons for it, which it may not be amiss to enumerate.

FIRST,

FIRST, Then, I am induced to send this into the world, because on a perusal of several Authors, who have written on this important subject, I find they have in general overlooked several grand proofs of the most glorious Doctrines which I have endeavoured to illucidate in the following sheets.

A second inducement is, that several of them have also omitted to lay a sufficient stress upon several parts of Holy Scripture, which are too material to be hid from his eye, who is a lover of the Truth.

A third inducement is, that I cannot find, in many Authors whom I have read, a reasonable, or at most but a very dark Answer to some particular Objections, made to the Truth.

THE fourth, the last, the grand inducement is, that I may arm the weak in Faith, with artillery against the present invasion of the Truth; against those

those damnable Heresies which are published in this Day, to the destruction, I fear, of many Souls: for as they *seemingly* approach nearer to the Truth, than any yet broached; so are they more likely to deceive the unwary.

A vain dream of the sufficiency of human reason, in its present, very depraved state; and a mighty love of novelty, are the chief reasons why men are swallowed up in these delusions, to which God has annexed an everlasting Curse.—I was once, to my present shame, led away with the like infatuation; but can now bless the Father of Mercies, that by the guidance of the Holy Spirit, I have been led again into the path of Truth. One thing, however, among many others, I have found too true by experience; which is, that when Men have espoused an opinion contrary to that they once held, they are apt to be content with a very vague Answer to those things which they formerly

merly esteemed the greatest proofs of the Truth. We might instance, in Rom. 9. 6. which, tho' it so evidently proves the Godhead of Christ, they are so wretchedly blind, so monstrously besotted, as to *alter* its words and meaning, and will have it, "Who is over all, God *be* blessed for ever;" without the least ground for their corruption of the Sacred Text; tearing the Supreme Dominion of the Adorable J E S U S from His blessed Godhead: Thus do they insult Heaven's Majesty!

I think I cannot give a more lively description of Man's falling into these snares of the Devil, than a certain Author has done to my hands. Speaking on this subject, he says, "Men of
 " Learning—trust too much to their
 " parts and reputation: And because
 " they are often in the right, they
 " think they can therefore never be in
 " the wrong; and thereupon giving their
 " fancy a full scope, and perhaps spur-
 " red

“ red on by the love of Applause, or
 “ by a spirit of Contradiction, or love
 “ of Novelty, or compassion to a Party;
 “ or by some other latent, worldly and
 “ carnal End, they launch out into the
 “ Deep; and, losing Footing, strike at
 “ a venture and generally sink, and are
 “ drowned.—Such Men, as Festus said
 “ to St. Paul, are besides themselves,
 “ and much Learning has made them
 “ Mad.”

I think for the reasons given, I am already justified in the present attempt, especially when I consider the very sensible remark of a certain Writer, which, I persuade myself will not be controverted,—“ that
 “ it is useful that the same questions
 “ should be handled by several persons,
 “ after a different method, though according
 “ ing to the principles of the same
 “ Faith; that so the explication of difficulties and the arguments for the
 “ Truth, may come to the knowledge of
 “ every one, either one way or other.”

It is a most melancholy reflection, that there is such a visible declension of *real* Religion among us; and to this may be imputed, in a great measure, the errors which abound—Heresies of such a kind, as cannot but expose the inventors and propagators of them, to the resentment of an Holy God.—O, let such beware how they depreciate the Glory of the Lord that bought them: Let them be careful how they deny the eternal Truths of God; “For if Christ be not God, (says one) He cannot Save; if He be, and we deny His Godhead, He will not.” It being, then, a matter on which our eternal All depends, it behoves us to enquire strictly into the Truth of it. And I would recommend all men not to trust to their fellow dust, but to **SEARCH FOR THEMSELVES:** “Search the Scriptures, says Christ, for they are they which testify of Me.” The further you dig into the inexhaustible Mine of God’s Word; the
more

more rich and invaluable Treasure you will find.

It is a reigning evil, and is another cause why Men fall into these delusions, that they pin their Faith upon other Men's sleeves; and instead of searching their Bible, the *only* unerring Record of Truth; sit down without a scriptural Acquaintance with these things: and so, as a Weather-cock, are turned as the wind blows.

ONE writing on these sublime Truths of the Gospel, speaks thus, "That Men (says he) should not believe that there are Three distinct Persons in the God-head, and that these Three distinct Persons make but One God, is to me a greater Mystery than the Thing itself; When God has said it, it is so far from being impossible to be, that it is impossible but it should be; because God, who is Truth itself, has said, That it is."

I counsel such as are strangers to, and opposers of this important Truth, to turn to God, while there is a place of Repentance; lest, e'er long, it be sought with tears and shall not be found; lest God chastise them in His Anger, and there be none to deliver: Let them prostrate themselves before the awful Majesty of Heaven, and desire assistance of the Blessed Spirit, that they may be led into the Path of Truth: And if a candid perusal of the following sheets, should be the means of convincing one unconvinced, or of confirming one doubting Mind, I shall be abundantly satisfied, and desire that God may have the Glory.

G. C.

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T H E
T R I U M P H
O F
T R U T H.

C H A P. I.

Of the UNITY *of* GOD *and of the* BLESSED
TRINITY.

WE are taught in the word of God, the fountain of Divine Knowledge, that there is but *one* True, and Living GOD; who is indefeazably possessed of Life and Glory; who is the blessed and *only* potentate, the King of Kings, and Lord of Lords; who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see, 1 Tim. 6. 15, 16. "Hear, O Israel, saith the prophet, the Lord our God is ONE Lord." Deut. 6. 4. "Before Me, saith Jehovah,

C

there

there was *no* God formed, neither shall there be any after Me." Isa. 43. 10. "Is there a God besides Me? yea, there is *no* God; I know *not any*." Isa. 44. 8. The Majesty of Heaven then is **ONE**. Yet notwithstanding the *unity* of God's *Nature*, which is most simple and absolute, we are taught that there is in God such a distinction, that He is some way ineffably and inconceivably *Three*; not three persons, as one observes, in the ordinary, vulgar sense of that term, but in the Theological. This illustrious Trinity is called in Scripture, the **FATHER**, the **WORD**, and the **HOLY GHOST**.

THE truth of this Doctrine, appears plain in the unerring oracles of God, where only we can be sufficiently taught this, and every other doctrine essential to our present and eternal welfare. If we begin with our Bible, we begin with a declaration of this Truth, "In the beginning God created the Heavens and the Earth." Gen. 1. 1. This word *God*, is in the Hebrew אֱלֹהִים (*Aleim*) a plural word expressive of the personality of the Godhead; this is evident from the 26 v. where **ALEIM** says "Let us make Man in **OUR** own Image, after **OUR** likeness," and without the word is understood in this light, the beauty and harmony of such passages are lost, and the glorious Truths they are intended to convey, are hid and consequently unattended to.

Another

Another peremptory passage to this purpose is Isa. 6. 3, 8, " Whom shall I send, and who will go for Us?" where a plurality in the Godhead is plainly pointed out; a singular and plural pronoun, being used by the same person of himself. See also Gen. 3. 22, and ch. 11. 6, 7, and Dan. 5. 18, 20.

O B J E C T I O N.

Though the word ALEIM is plural, it has not a plural signification.

A N S W E R.

THERE are two infallible reasons why we should reject this *Fancy*. The first is, *plural* words are invented to express *plural* persons, or things; and thus far the Objection invades the rules of Grammar and Common Sense. Secondly, It is not only *plural* itself, but is used with Verbs, Pronouns, &c. *plural*; which is an undeniable evidence of the *real*, and *proper* plural signification of the word; and is an infallible Mark by which to judge of the number of any word. Of this there are many instances, as Gen. 1. 26. " ALEIM said, Let Us make Man, in " OUR Image, after OUR Likeness, &c." Gen. 3. 22. and 20. 13. Deut. 4. 7. Josh. 24. 19. 2 Sam. 7. 23. Psal. 58. 11: Which several passages have in the

Hebrew, this word joined with Verbs, Pronouns, Adjectives, &c. *plural*. And thus far the Objection opposes the positive Declaration of the God of Truth.

O B J E C T I O N.

It's being joined with Verbs, &c. plural, proves only, that it has a plural form, and that it may, by a proper grammatical construction, be connected with Adjectives, and Verbs, plural.

A N S W E R.

AN objection not worthy the name! confuted in the reading of it, and a most ridiculous evasion! It might as well have been urged as an objection, that its being joined with Verbs, &c. *plural*, proves that its termination is **ים**; for this is the substance of the objection, which, to an English reader, is, as if it were said, that the word Gods, being joined with a *plural* Pronoun, proved only, that the letter *s*, is at the end of it.

It is indeed scarce worth confuting, but I mention, as reasons for disbelieving it: First, The *plural* Form is already expressed in the word. Secondly, That I believe an instance cannot be found in the Word of Truth, nor perhaps in any language in the world. Thirdly, that it is most natural and proper
to

to suppose it is intended, as in *all* other cases, to demonstrate the real plurality of the Noun.

O B J E C T I O N.

But ALEIM cannot mean Three; for then the Spirit of ALEIM, who is sometimes mentioned, would mean a fourth Person.

A N S W E R.

I see no such necessity.—I think it may with greater propriety, be said, he is *one* of the Three.

THE *Unity* of God's Nature is the reason why each Person, when distinctly spoken of, is sometimes called by the Name of the Trinity, which cannot be shewn to be an impropriety.

O B J E C T I O N.

Yet I maintain, if the Name ALEIM may be given to one Divine Person, because he possesses the whole Divine Essence; the whole Divine Essence, as subsisting in one Single Person, may be expressed by a Noun plural.

A N S W E R.

THIS objection carries a little better Face with it, but can claim no greater substance than the former;
and

and the reason I give, why the one is proper, and the other wholly improper is this: That in the *one*, and the *other*, the Object is different: In the *one*, the Object is some way *plural*; in the *other*, every way *singular*: And the reason why the Name *Aleim* is given to the *Father*, *Son*, or *Spirit*, separately, is, because each of them are of the *Aleim*; of the *Three* in JEHOVAH. These *Three* being jointly called *Aleim*, are therefore, and by reason of the *ineffable*, *eternal*, and *unchangeable* ONENESS of GOD, distinctly so called.

Now if we would illustrate this by a comparison with three Judges in a court of law, the illustration would be totally defective: We call the *three*, Judges; but we cannot call *one* of them distinctly, *Judges*, because they are not essentially *one*; but here the *Three*, being essentially, eternally, and unchangeably of *one Essence*, each may be called distinctly, by the common Name of *all*, ALEIM; and that, not only by reason of their *Unity*, as such; but also, because the other Persons are not totally excluded, in the particular mention of any *One*: For we do not desire to speak of the Son's Salvation, and exclude the Father's Love, or the Spirit's Application; or of the Spirit's Work, and exclude the Father's Love, or the Son's Salvation: For these hang on each other, and there is such a necessary connection, that the *one*, without the *other*, will avail us nothing.

TAKE

TAKE the other method of using the word, which the objection proposes, and it will be seen how unfair it is, and what little reason the objector has for his conclusion.—It will have no weight, I am sure, with a discerning Mind.

O B J E C T I O N.

The Hebrew plural, Penim, Faces, is by the seventy translated into the Greek singular, and is by the Apostle so translated; compare Exod. 34. 29, 30, 33, 34. with 2 Cor. 3. 7, 13. which surely is a sufficient evidence against all that is human, that the word ALEIM, tho' it has a plural termination, may have a singular signification.

A N S W E R.

NOTWITHSTANDING the objection the truth is the same, that this word *Penim* is properly and primarily intended to point out the plurality in the Deity, as Gen. 19. 13. 1 Kings 13. 6. Psal. 27. 8. Psal. 30. 7. Psal. 34. 16. as for the *seventy*, little dependance is to be placed on them: if I might speak, I should suppose none at all. First, We are expressly told by the great Dr. Lightfoot *; “ Matthew wrote his Gospel in *Greek*, though he wrote it more particularly for the Hebrews: for the Hebrew tongue was
so

* Vol. I. p. 220.

so lost that it was not ordinarily understood." If we can credit this learned man, we may readily suppose that the language, which at this time was so lost, could not, but about two hundred years before, be in a very perfect state. Secondly, These seventy translators no doubt were men *prejudiced* by traditions, and consequently influenced by their traditions to make the translation, as agreeable to them as possible : this I think would be natural to them ; for instance, were I a *corrupted Arian* and to translate the Bible, I should do it as much to my purpose as convenient. Dr. Lightfoot speaks much of this : he says, " they did the work of this translation against their will ; and therefore we must expect but slippery doings : and that appears by them. Their *additions, variations*, and, without doubt, *oversights*, may well argue with what a will they went about the business. It were easy to instance in *thousands* of places, &c." † Here he mentions some. What evidence then is such a work as this, translated by a people concerning whose descendents, Christ himself says, they had by their traditions made the Word of God of no effect. It is true He and His disciples made use of it, and with good reason, *because it was best understood of any other, and was sufficiently intelligible to serve their then purpose.* As to the Apostles translation, I
pay

† p. 1004.

pay the utmost deference to it, and esteem it Divine ; but whether this translation any way affects the Truth contended for, must be determined : For my own part, I think it does not in the least ; it should be considered why the word פני *Peni*, like אלהים and אדנים are used indiscriminately of God and Man, as *plural* or *singular*. I confess, my steady belief is, that when it is spoken of God, it is *plural* ; and when of a Man, though *plural*, it is of a *singular* signification ; for *Penim*, as well as *Aleim*, and *Adonim*, is *properly* and *primarily* applicable to God only : Search it to the fountain Head, the Triune God is the *Original*, He is more *eminently* and *originally* intended by it, and it is only *improperly* used of any one else, and why it is used indiscriminately of one or more persons, is as plain as the meridian sun : It is illustrated in the words of the Witch of Endor, 1 Sam. 28. 13. She calls the apparition of Samuel, “ ALEIM,” and the only assignable reason for such a usage of the word, is, that as it is used *primarily* of a Being who is *properly* described by it, it is *improperly*, by means of the vulgar use of it, applied to persons to whom it is in no wise applicable ; without any particular regard to its *radical* or *grammatical* sense. A more *familiar* example of this common practice is within our daily experience ; such as men being named *Theophilus*, a name taken from the Greek θεόφιλος, a lover of God, undoubtedly given *originally*, to one famous for this Divine principle ;

and now perhaps, *through common use*, given to many “Lovers of Pleasure more than Lovers of God;” so *Adonim*, *Penim*, &c. The Apostle then did nothing amiss; did not wrong translate, when he turned the Hebrew *plural* פְּנִי into the Greek singular προσωπον; but acted as every man, under the influence of a sound judgment would.

I. MOSES, directing the people of Israel to the true object of Divine worship, in opposition to all gods, expresses himself in the most remarkable language, Deut. 6. 4. יהוה אלהינו יהוה אחד “The Lord (*Jehovah*) our God (*Aleinu*) is one Lord (*Jehovah*)” The name *Jehovah* refers to the Nature of God, which is One, and, *Aleim* to his Personality, which is *plural*; if not so, why should he use such language? Need we be told that *Jehovah* our God is *one* *Jehovah*? Need we be told that *one* Person is *one* Person? The literal meaning is, that *Jehovah* our God, in *three* Persons, is *one* in Essence. These words carry with them the same meaning, and are as positively expressive of the same Truth, as St. John’s, when he says, 1 John 5. 7. “These Three are One;” and combine to render this Truth incontestible.

II. AGAIN; “By the WORD of the Lord (*JEHOVAH*) were the Heavens made, and all the Host of them by the *Breath* (or רוּח SPIRIT) of His Mouth.” Psal. 33. 6. Here Creation is ascribed to a *plurality*, and Three are positively mentioned: *Jehovah*, the
Word,

Word, and the *Spirit* ; and, by the way, if what the Prophet says, (Isa. 44. 24.) be true, that God *alone*, and *by Himself*, made the Heavens and the Earth, and we deny the *Word*, and *Spirit*, to be that God, the Creator, in Union with the Father, we must disagreeably be constrained to acknowledge three Creators, and consequently three Gods ; and so, with one breath, oppose Scripture and Reason : See Isa. 34. 16.

III. Ifaiah 48. v. 12. The Almighty and Eternal G O D is represented speaking to the people, respecting the future Incarnation of Christ : “ Hearken unto Me, O Jacob, and Israel, My called ; I *am* He, I *am* the First, I also *am* the Last. Mine Hand hath also laid the foundations of the Earth, and My Right Hand hath spanned the Heavens ; when I call unto them, they stand up together, &c. &c.”—and v. 16. says, “ And now the LORD GOD and HIS SPIRIT hath sent Me.” Here, again, three Persons are spoken of ; and, if we do not believe them to be, as we are taught, *one* GOD, we must here also be constrained to acknowledge three Gods. See Zech. 2. 8, 9, 10, 11. and 4. 8, 9.

IV. In the mention of our Saviour’s Baptism we have these words ; “ The Heavens were opened unto Him, and He (Christ) saw the SPIRIT of God descending

scending live a Dove, and lighting upon Him; and lo! a VOICE from Heaven, saying, This is My beloved SON, in whom I am well pleased." Here we again have Father, Son, and Holy Ghost, distinctly mentioned.

V. OUR Blessed Saviour, well knowing how material and absolutely necessary this Truth is to be known, gives a special command to His Disciples, intimating the absolute necessity of a knowledge of it, as *a foundation Doctrine*. Matt. 28. 19. "Go ye therefore and teach all Nations; Baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST." A most convincing evidence, that the blessed Three here mentioned, are that *one* God, to whom *only* all Divine Worship and Adoration are due.

VI. THIS doctrine is also taught in our Saviour's Words, John 16. 14, 15. "Howbeit, when He, the SPIRIT of Truth, is come, he shall guide you into all Truth—He shall glorify ME, for He shall receive of Mine, and shall shew it unto you. All things that the FATHER hath are Mine." Here the Three are again mentioned: The Son, speaking distinctly of the Father, and the Holy Spirit; and the co-equality of the Father and Son is proved, beyond a doubt, in this solemn declaration of the Son's Right to the Infinite Riches of the uncreated Deity. A declaration which contains the most flagrant and impious blasphemy,

blasphemy ; unless that Holy Jesus, whom we adore, is Very and Eternal God. See John 14. 16. and 15. 26.

VII. IT is said, Matt. 11. 27. “ Neither knoweth any man the *Father*, save the *Son* ;” and, 1 Cor. 2. 10, 11. “ The SPIRIT searcheth all things, yea, the deep things of God—The things of God knoweth no Man, but the SPIRIT of God.” The first passage teaches, that the Son *only* knoweth the Father ; the last, that the Spirit *only* knoweth Him ; and it being granted, that the FATHER has a knowledge of Himself, without these Three are the *one* God, these declarations contradict each other ; and are no otherwise reconcileable, but in believing Father, Son, and Spirit, to be One in Essence and Godhead.

VIII. IN our Saviour’s discourse with Judas, John 14. we are told, v. 23. “ JESUS answered, and said unto him, if a man love Me, he will keep MY Words : and MY FATHER will love him, and WE will come unto Him, and make OUR ABODE WITH HIM.” And thus speaks the Apostle, 1 Cor. 6. 19. “ What, know ye not that your Body is the Temple of the HOLY GHOST, which is IN YOU ?” from whence it appears, that Father, Son, and Holy Ghost, *dwell* in Believers Hearts ; which *three* being the *one* living and true God, we are said to be
His

His Temple.—2 Cor. 6. 16. “Ye are the Temple of the LIVING GOD; as God hath said, I will dwell in them, and walk in them.”

IX. 2 Cor. 13. 14. “The Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST, be with you all, Amen.” How evidently does this Truth shine in these words! Here are three Divine Persons mentioned, the blessed Authors of our Salvation; *Father, Son, and Holy Ghost*, and an act of Divine worship done to each. Compare the Apostle’s words with, Numb. 6. 24, 25, 26. a passage which gives a most striking light to this Text. “JEHOVAH blest thee, and keep thee; JEHOVAH make his Face shine upon thee, and be gracious unto thee; JEHOVAH lift up his Countenance upon thee, and give thee Peace.” These words, I have no doubt, the Apostle copied after, when he wrote his benediction. And daily experience testifies, that the one is used in the stead of the other, as a benediction upon God’s people. Let us compare them:

JEHOVAH make his Face shine upon thee, and be gracious unto thee; } } The Grace of our Lord JESUS CHRIST,

JEHOVAH blest thee, and keep thee; } } The Love of GOD—which is the fountain of all blessedness, and cause of our protection.

JEHOVAH lift up his Countenance upon thee, and give thee Peace. } } The fellowship of the HOLY GHOST be with you: This is what is

meant by *Jehovah’s* Countenance being lift up; and this is the cause of all our Peace.

THE only difference then is, that the Prophet speaks of the Father first, and the Apostle of the Son. And, by the way, the incommunicable Name JEHOVAH, * being here given to each person, plainly proves, that each is the Eternal, and Self-Existent Deity. See Jude, v. 20, 21.

X. THE Apostle plainly intimates a *plurality*, Col. 2. 2. Speaking of the conflict he had had, for the Churches a Colosse, Laodicea, &c. he tells us, it was, that their hearts might be comforted; being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the *Mystery* of GOD, and of the FATHER, and of CHRIST; but modern Divinity, or rather Antichristianism would teach us, that the Trinity is no mystery, a mere *ignis fatuus*, no article of the Christian Faith, &c. These *Anti-bible* gentry would do well to consider, that their *dear* opinions would lay Christianity in the dust, had not God said, "The Gates of Hell shall not prevail against it."

XI. THE Hebrew, as appears from what has been already said, is exceeding copious in its intimations of a *plurality* in the Godhead. To which may be added, the following passages, Josh. 24. 19. אלהים קדשים
" The

* THE Scripture doth not here intend to teach us, that there are three Jehovahs; but that each person, fully partaking of the Divine Nature, is, when distinctly spoken of, properly so called.

“The HOLY GODS.” Isa. 54. 5. כִּי בַעֲלִיךָ עֲשִׂיךָ
 “for thy MAKERS are thy HUSBANDS,” Prov. 9.
 10. and 30. 3. וְדַעַת קְדוּשִׁים “and the knowledge of
 the HOLY ONES,” Eccl. 12. 1. אֵת בּוֹרְאֶיךָ
 “thy CREATORS,” Pſal. 58. 11. שְׁפָטִים בָּאָרֶץ
 “GODS JUDGES in the Earth,” and Hof.
 11. 12. וְעִם־קְדוּשִׁים נֶאֱמַן “and with the HOLY
 ONES is true.”

Laſtly, THE Apoſtle John ſpeaks of the myſtery
 in theſe words : “There *are* THREE that bear Re-
 cord in Heaven, the FATHER, the WORD, and the
 HOLY GHOST ; and theſe THREE *are* One.” *That is*,
 the God of Heaven, is, in His Nature, but One
 moſt ſimple and abſolute Being ; ſubſiſting in Three
 co-equal and co-eternal Perſons.

FROM the ſeveral paſſages I have quoted, it may
 be obſerved, that notwithstanding all that has been
 ſaid in oppoſition to the Truth, the Word of God
 remains the ſame, and will be found an eternal ſup-
 ply of evidence againſt the idle dreams of error.
 Indeed the paſſages of Holy Writ, wherein the doc-
 trine of the Trinity is taught, are controverted ; and
 I deſire to know what part of the Bible is not ?
 Corrupt men have ever been fretting at a declara-
 tion of the Truth ; it oppoſes their fooliſh *ima-*
ginations, and ſo diſpleaſes them : But has the
 Truth been hurt by it ? No ; but to the Glory
 of

of it, like the sun it shines brighter, through being hid by an empty cloud. Take the several Texts which are brought to prove this Truth, in their plain, literal, uncorrupted import, and they teach it beyond a possibility of doubt. But is the position to be disbelieved, because objected against? if so, we must believe nothing; for, there is not a Truth in the blessed Gospel of Jesus, which has not been written against and despised. —Let this encourage its advocates; there is a day at hand, when the Truth shall be openly manifested, to the confusion of its adversaries, but to the eternal joy of those who have happily experienced its saving influence. And as this Truth is set forth, not for our *Comprehension*, but *Belief*, it should not be rejected because it cannot be fully conceived; we should remember, that it is the *infinite, incomprehensible* DEITY of whom we speak, and who cannot by searching be found out to perfection. That Man would be deemed foolish as well as blind, who should dispute the existence of Light, because he cannot conceive what it is, nor ever enjoyed its benefits. Is not that Man *mad*, as well as *blind*, who will disbelieve the Doctrine of the Trinity, because his *finite* and *very depraved* understanding cannot comprehend it? I desire to ask such Cavillers whether they have not as great, nay, the very *same* reason, as to the point of *Comprehending*, to disbelieve that God is *infinite, immense, omniscient, eternal*? Let them explain *what*

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it is to have *no Beginning* ; and I will engage to explain *how* God is Three and One.—Let this be considered.

CHAP. II.

The UNITY of the TRINITY.

THE most simple and absolute Unity of God's Essence, is to be maintained with the same zeal as His *plural* Personality ; for as they are both alike Sacred and Divine, they stand or fall together.

I. IT is said, Deut. 6. 4. “ Jehovah, our *Aleim*, is ONE Jehovah.” Here the *plural* word *Aleim* refers to the Personality ; and lest we should suppose from hence, that there is a *plurality* of Deities, it is said, He is ONE ; that is, One in Substance and Godhead.

II. AGAIN, Isa. 6. 8. God is represented, saying, “ Whom shall I send, and who will go for Us : ” Which teaches, that though the Personality in God is *plural*, US : Yet that His Nature is but *One*, I.

III. So,

III. So, John 10. 30. Jesus saith, "I and My Father are ONE." I am *One*, and My Father *One*: Yet We are not therefore *Two*; for though We are in some respect distinct, yet have We but *One* Divine Nature, Substance, Godhead, v. 33. This is clearly taught in a parallel place, 1 John 5. 7. "There are *Three*—and these *Three* are ONE." Now the Father is *One*, the Son *One*, and the Holy Ghost *One*; yet, saith the Apostle, they are not therefore *Three* Gods, but ONE.

O B J E C T I O N.

The word One, 1 John 5. 7. means not an Unity of Essence, but of Testimony.

A N S W E R.

IT is allowed that an Unity of *Testimony*, is in part intended; but it must be allowed that this is founded on the Unity of the Divine *Essence*; for it is not to be doubted, that if the text meant to express, barely, an Unity of Testimony, as is the case in v. 8. it would have been expressed in the same words: It would not then be, "These *Three are One*;" but, "These *Three agree in One*;" a distinction so manifest, that we must be wilfully blind to deny it: But it is evident that the Apostle makes the *Unity* of God's NATURE, the foundation of this *Unity* of

TESTIMONY. “ These Three,” that is, the Three that bear Record ; abstracted from any idea of Testimony, “ are *One* ;” therefore, though their Testimonies are distinct, as to the *Act*, They *agree in One* ; because they are *One*. I think, if the Objection were allowed, it would overturn the sense of the words : “ There are Three,” Three what ? Not Three *witnesses* merely ; but *Persons* who bear witness, Father, Word, and Holy Ghost. What are the Three ? Not One witness, that is a contradiction in terms ; but One *Being* or *Essence* ; a natural consequence of which is, they *agree in One*. I dare appeal to every ingenuous mind to judge, whether this is not the meaning of the words ; Truth’s despised advocates will readily subscribe to it. So must its enemies, or relinquish all claim to common sense.

IF we add to these, the many and repeated proofs we have, through the Sacred pages, of the Unity of the Godhead, as well as of a Trinity of Persons ; shall we not be encouraged to hold fast the profession of our Faith, and to acknowledge this grand Mystery of God, and of the Father, and of Christ ? Col. 2. 2.

WE may indeed stand amazed, at the desperate blindness and ignorance of the human heart ; which keeps Men from acknowledging this glorious
Doctrinē,

Doctrines, the very root of Christianity, and the Corner-Stone of our Redemption : Yet should we remember, that though Men and Devils will ever be rising up against it, to deceive the unwary, that God's Truth shall stand, and a way-faring man, though a fool shall not err. It is indeed branded as odious on many accounts, all equally false, and among the rest, its enemies still dare, amidst the cannon of a thousand confutations, tell us, it is a contradiction. But this charge is at once false and groundless; and was it in appearance such (as like every other thing in God, it is incomprehensible, and far above the limited reach of Human Reason) it ought not to be rejected on that account; for REVELATION, not *depraved Human Reason*, should be the rule of our Faith. He who has ever felt the corruption of his own heart, will *cheerfully* add, AMEN.

HOWEVER, it cannot, as I said, be charged as a contradiction; for, to constitute that, we must affirm a thing to be, and not to be, in the *same* sense of the word: But this is not the present case. We say not, that *Three* PERSONS are *One* PERSON; nor, that *Three* GODS are *One* GOD; either of which would be a contradiction: But the Scripture teaches us, and therefore we believe the contrary; for, on the one hand, that there is but *One* Living and True God, who is over all Blessed for evermore, we hold a most certain Truth; and,

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on the other, that in that Godhead, there is a *plurality*, is repeatedly inculcated; and thereby rendered not a whit less evident. So, that to say, there are *Three* in the *One* Divine Essence; that God is *One essentially*, and *Three personally* considered, is so far from being contradictory, that the possibility is almost self-evident: Yet it should be remembered, that though we distinguish the Essence of God from His Personality, we believe that the *Essence* of God and His *Personality*, are not different Beings: But a Being, and a certain, peculiar, and unspeakable *manner* of that Being. As to real contradiction, it is no more so than to affirm, that in the *One* Soul of Man, there are *Three* distinct faculties; the Understanding, the Judgment, and the Will.—Distinction should be made between *Persons* and *Nature*; and the seeming contradiction falls to the ground.—Yet after all that can be said concerning this Celestial *Arcanum*, we may truly add, Canst thou by searching *find out* God? Canst thou find out the Almighty to *perfection*? It is as *high* as Heaven; What canst thou do? *Deeper* than Hell; What canst thou know? The *measure* thereof is longer than the Earth, and broader than the Sea. To which Eternal, Infinite, All-Powerful, All-Wise, and Incomprehensible Majesty, be endless Praise.

C H A P. III.

CHRIST is JEHOVAH.

I. **H**AVING thus from Scripture, demonstrated the Divinity of the glorious Doctrine of a Trinity in Unity, and Unity in Trinity ; I shall now proceed to shew the true and proper Godhead of the Second Person in the Trinity, the *Word*. And in order to this, refer to those Passages in the Old Testament, which speak of the Angel of the Lord appearing to the Patriarchs, &c. as Gen. 16. 11, 13. and ch. 18. 1. and 22. 1. 9, 11, 12. Exod. 3. 2, 15, 16. Joshua 5. 13, 14, 15. and ch. 6. 2. Zech. 3. 1, 2. which Angel, or Messenger, is acknowledged by the Semi-Arians of the present Day, to have been our Blessed Saviour ; who appeared as a prelude to His future Incarnation. Yet such is their worse than Egyptian darkness, that hood-winked by prejudice, they will not see that this Angel, or מלאך Messenger, is JEHOVAH, the Great and Mighty God ; as appears from those very passages ; to which we may add, the unerring and *express* Testimony of God's Word ; Hos. 12. 3, 4, 5. speaking of the Patriarch Jacob, it is said ; “ By his strength he had power with God, yea he had power over the ANGEL ; he wept, and made supplication unto Him (the Angel) he found
found

found Him in Bethel, and there He spake with us. Even the Lord (JEHOVAH) God of Hosts; the Lord (JEHOVAH) is His memorial."

II. THE Prophet Isaiah, ch. 6. 5. saith; " Mine eyes have seen the King, the Lord (JEHOVAH) of Hosts." The Evangelist John 12. 41. tells us, it was Christ whom he saw.—" These things said Esaias, when he saw His Glory, and spake of Him ;" therefore Christ is JEHOVAH of Hosts.

III. JEHOVAH, Hof. 1. 7. speaking of his people, says " I will save them by JEHOVAH their God." We are saved by Jesus Christ; therefore Jesus Christ is JEHOVAH OUR GOD. See a Comment on this Verse, Luke 2. 11. And this is not merely a way of speaking, as it is pretended: It is not the Noun put instead of the Pronoun; but refers to, and plainly teaches, a *plurality* in the Adorable Godhead. Neither is this the only place, where Two Divine Persons are spoken of. Zech. 10. 12. " I will strengthen them in the LORD, and they shall walk up and down in His name, saith the LORD." Isaiah 10. 12. " Wherefore it shall come to pass, that when the LORD hath performed His whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." Isaiah 64. 4. " For since the beginning

ning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what HE hath prepared for him that waiteth for HIM." Isaiah 13. 13. "Therefore I will shake the Heavens, and the Earth shall remove out of her place, in the Wrath of the LORD of Hosts, and in the Day of His fierce Anger." Here if the Noun were used for the Pronoun, it would be said, in the Day of *My* fierce Anger: Which sufficiently determines, that this Text is spoken by one Divine Person of another. The Bible is a blessed Test indeed for sound Doctrines.—These are deadly stabs to *Arianism*.

IV. JER. 23. 6. "Behold the Days come, saith JEHOVAH, that I will raise unto David a Righteous Branch;—and this is His Name whereby HE shall be called, JEHOVAH *our* RIGHTEOUSNESS." This is a plain and evident proof, that Christ in His own Person *is* the Eternal Jehovah. See Isaiah 45. 17, 25.

V. Hos. 13. 4. "Yet I am the Lord (JEHOVAH) thy God from the Land of Egypt; and thou shalt know no God but Me: for there is *no* Saviour beside Me." Also Isa. 43. 10, 11. "For I am God, and besides Me there is *no* Saviour." Now Jesus Christ is our *only* Saviour; therefore JESUS CHRIST is JEHOVAH.

VI. NUMB. 14. 22. JEHOVAH says, "Because all those men which have seen My Glory, and My Miracles, which I did in Egypt, and in the wilderness, and have tempted Me, &c. and ch. 21. 6, 7. And JEHOVAH sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore the people came to Moses and said, we have sinned, for we have spoken against JEHOVAH, &c." from whence it is evident, that JEHOVAH was tempted. Now the Apostle tells us, that it was Christ that was tempted. 1 Cor. 10. 9. "Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of Serpents," Therefore CHRIST is JEHOVAH.

VII. ISAIAH 54. 5. "For thy Maker is thine Husband; (JEHOVAH of Hosts is His Name.)" The Apostle says of Believers, 2 Cor. 11. 2. "I have espoused you to *One* Husband, that I may present a Chaste Virgin to CHRIST." And John the Divine, Rev. 21. 9. calls the Church, "The Bride, the Lamb's Wife." So that either Believers have *two* Husbands; or their *One* Husband is JEHOVAH-JESUS.

VIII. JEHOVAH says, Zech. 12. 10. "They shall look upon *Me* * whom they have pierced; and they shall mourn for * *Him*, &c." The Apostle,
(John

* THE change of the Pronoun, beautifully exhibits the two Natures, Human and Divine, in Christ.

John 19.) applies this to Christ: Where, after a relation of His Crucifixion, he says, v. 24. "One of the soldiers, with a spear, pierced *His* Side;" which v. 36, 37. is said to be done, "That the Scripture might be fulfilled. They shall look on Him whom they pierced." This is also illustrated, Rev. 1. 7. where Christ's second coming is most awfully and beautifully described.—"Behold *He* cometh with Clouds! and every eye shall see *Him*, and they also which pierced *Him*: And all kindreds of the Earth shall wail because of *Him*: even so, Amen."

IX. AGAIN; Zech. 14. 3, 4. "Then shall JEHOVAH go forth, and fight against those nations, as when He fought in the Day of Battle: And His Feet shall stand, in that Day, upon *the Mount of Olives*, which is before Jerusalem on the East." This Jehovah is Christ: For when He ascended into Heaven, Acts 1. 10, 11, 12. "While they looked stedfastly towards Heaven as He went up, behold, two men stood by them, in white apparel, which also said:—*This same* Jesus, which is taken up from you into Heaven, *shall so come in like manner* as ye have seen Him go into Heaven. Then returned they unto Jerusalem, from the *Mount* called *Olivet*." Therefore Jesus is that Jehovah, who shall come in His own Glory to judge the quick and dead.

X. ISAIAH 8. 13, 14. "Sanctify JEHOVAH of Hosts Himself; and let Him be your fear, and let Him be your dread, and He shall be for a Sanctuary; but for *a Stone, of Stumbling, and for a Rock of Offence*, to both houses of Israel; for a Gin, and for a Snare, to the inhabitants of Jerusalem; and many of them shall stumble and fall, and be broken, and be snared, and be taken." Now no one will, I think, deny that this Stone of Stumbling, and Rock of Offence, is Christ; but, if any should, we have a Paraphrase on the words, applying them to Him, 1 Peter 2. 7, 8. "Unto you therefore which believe He (Christ) is Precious (or a Sanctuary) but unto them which be disobedient—*a Stone of Stumbling, and Rock of Offence:*" Therefore CHRIST is JEHOVAH.

O B J E C T I O N.

The Pronoun He, v. 14. refers to Christ, called v. 8. Immanuel; and not to Jehovah before spoken of.

A N S W E R.

THIS appears to me a very gross perversion of the Text; for, if this interpretation were allowed, it would introduce a method of interpreting Scripture, which *Truth* is unacquainted with. First, It is both absurd and ridiculous to suppose that this Pronoun refers to the word Immanuel; which (if it does
here

here mean Christ, or is a proper Name, which I much doubt, See v. 10.) is mentioned at the distance of six verses: Three other distinct Pronouns being used of distinct Persons, between that verse, and this, of whom JEHOVAH is the Last, and to whom it must *necessarily* be understood to refer; if we follow the plain, grammatical sense of the words. Secondly, If it refers to Immanuel; How came the Pronoun and Conjugation, so regularly to be continued from Jehovah? “ Sanctify JEHOVAH of Hosts Himself (set Him apart for the work of Redemption) *and* let HIM be your fear, *and* let HIM be your dread, *and* HE shall be for a Sanctuary, but for a Stone of Stumbling, &c.” From which considerations it appears, that there is not the least ground for the Objection; and that it is contrary to the very meaning of the words, to suppose it refers to any other than JEHOVAH.

XI. ISAIAH 8. 14. “ He, JEHOVAH, shall be for a *Sanctuary* ;” and again, Psal. 119. 114. “ Thou, JEHOVAH, art my *Hiding Place* :” and also, Psal. 32. 7. Now it is plain, that this *Sanctuary*, or *Hiding Place*, was to be the LORD JESUS; whose Name is a Strong Tower, into which the righteous run, and are safe. And this the Prophet tells us, Isaiah 32. 2. “ A Man shall be an *Hiding Place* from the Wind, and a *Covert* from the Tempest.” Therefore, as an *Hiding Place*,
and

and a Covert from the Tempest of God's Indignation, our LORD CHRIST is JEHOVAH.

XII. ISAIAH 40. 10. "Behold the Lord God (ADONAI JEHOVAH) will *come—His reward is with Him*, and His *work* before Him." Compare this with the Rev. 22. 12. and it will appear that Christ is Jehovah. "Behold I *come quickly*; and My *reward is with Me*, to give every Man according as his *work* shall be."—Truth is like Human Nature, *perverse*.

XIII. ISAIAH 44. 6. "Thus saith JEHOVAH, the King of Israel, and his Redeemer, Jehovah of of Hosts; I am the *First*, * and I am the *Last*." And thus saith Christ, this Redeemer, Rev. 1. 11, 17. "I am Alpha and Omega, the *First* and the *Last*." See also, Rev. 21. 6. Therefore CHRIST is JEHOVAH.

XIV. THE Prophet sings sweetly of the Redeemer's Ascension, Psal. 24. 7, to the end, "Lift up your Heads, O ye Gates! and be ye lift up, ye everlasting Doors! and the King of Glory shall come in. Who is this King of Glory? JEHOVAH,

* "THE First and the Last," is here mentioned, as a distinguishing Description of the Infinite Jehovah, besides whom there is no God: And Christ repeatedly using it of Himself, thereby shews that He is this Infinite Jehovah.

V A H, Strong and Mighty; J E H O V A H, Mighty in Battle. Lift up your Heads, O ye Gates! even lift them up, ye everlasting Doors! and the King of Glory shall come in. Who is this King of Glory? J E H O V A H of Hosts, He is the King of Glory." Antichrist! Be silent before the Lord; and submit to His Testimony who declares, that He who ascended on high, and led Captivity Captive, is the King of Glory; J E H O V A H, Mighty in Battle. And who is this but Christ? who with His own Arm vanquished Death and brought Salvation.

XV. JOHN the Baptist is universally allowed to have been the fore-runner of Christ; as the Scripture plainly teaches, Matt. 3. 3. "This is He that was spoken of by the Prophet Esaias; saying, The voice of one crying in the wilderness, Prepare ye the Way of the Lord, make His Paths strait." And v. 11. John himself saith of Christ, "He that cometh after me is Mightier than I." Now that the Person before whom John went was the Great J E H O V A H, is plain from the Prophet's words, quoted by the Apostle, Isaiah 40. 3. "The voice of Him that crieth in the wilderness, prepare ye the Way of the Lord (J E H O V A H) make strait in the desert a Highway for Our God." CHRIST then is J E H O V A H, the God of Israel.

XVI. THE

XVI. THE Apostle's words, Psal. 97. 5, 6, 7. prove, beyond a doubt, that Christ Jesus, *is*, in His own Person, the Adorable JEHOVAH. It is said, v. 7.—“Worship Him (JEHOVAH, v. 5.) all ye Gods:” which the Apostle, Heb. 1. 6. expressly applies to CHRIST.

XVII. SOLOMON, at the Dedication of the Temple, in his Prayer to JEHOVAH, says; “Thou, even Thou *only*, knowest the Hearts of all the Children of Men, 1 Kings 8. 39. And the Lord Himself says, Jer. 17. 10. “I, JEHOVAH, search the Heart, I try the Reins, even to give every Man according to the Fruit of his doings.” Here Jehovah, claims it as His *alone* prerogative, to search the Hearts of the Children of Men. To say then, that any other doth the same, is, — horrible Thought! giving the Lye to God: But CHRIST doth so, as He Himself witnesseth, and useth nearly the words of JEHOVAH, Rev. 2. 23. “All the Churches shall know that I am HE which searcheth the Reins and Hearts; and I will give unto every one of you according to your works.” Now CHRIST so expressly claiming this prerogative of DEITY, without He is this JEHOVAH; How can *Truth* and *His Words* be reconciled?

OBJECTION.

O B J E C T I O N.

Christ is not called JEHOVAH, because He is so in His own Person ; but because He is united to the Father, and dwells in Him.

A N S W E R.

THE meaning of the Objection is, either that JEHOVAH, who inhabited CHRIST, is meant when CHRIST is so called, or that CHRIST, as a mere man, is called JEHOVAH, because of his intimate union with Him: That the first is not true, I think is plain ; in the first place, from the text with which our adversaries are so justly offended above all others, Jer. 23. 6. JEHOVAH is there represented, speaking of the Branch CHRIST, and says, “ *His name shall be called JEHOVAH ;*” but if we are to understand, that the FATHER, who dwells in Him, is intended, the words are grossly absurd ; for if the FATHER had meant Himself, when he said CHRIST should be called JEHOVAH, it could never have been said ; HE, *the Branch*, should be so called ; without the most egregious nonsense. Read the passage with the Objector’s spectacles : “ Behold, &c. saith Jehovah, I will raise unto David a Righteous Branch, &c. and this is the Name whereby I will be called when in Him, JEHOVAH our Righteousness.” Among other inconveniences attending

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this

this *curious* explication, the words would be false; for it is not Jehovah the *Father*, but JEHOVAH the RIGHTEOUS BRANCH, God-man, who is JEHOVAH OUR RIGHTEOUSNESS. And so all those passages where Jehovah speaks of Redemption, as His work, should be interpreted; as Isa. 45. 24, 25, and Chap. 54. 17.

2. IF the *Father* is intended by the name Jehovah, when CHRIST *seems* to be meant, there is not the least propriety in any passage where He is so called, for then He only *seems* to be so. Charity obliges me to hope this ridiculous *whimsy* cannot be the Objector's meaning.

As to the other interpretation, I am justified in saying, that unless Jesus is, in His own Person, JEHOVAH, He cannot, from any other consideration, be called by that name.

1. FROM the method observed in proper names of persons in Scripture, I believe scarce an instance can be given of an eminent person in the Old Testament, whose Name is not some way descriptive of His Person, office, condition, &c. much more may we suppose it to be so with the Lord Jesus, the Alpha and Omega, of the Oracles of God; indeed it is thus with all his other names, and why this only should be excluded, I know not. But from this general rule, I am led to believe, with the greatest reason

son, that the Name Jehovah, is descriptive of His Nature, which is *the same* YESTERDAY, TO-DAY, and FOR EVER.

2. IF Christ Jesus is intended by this title, and He is not the great Jehovah, it contradicts other parts of the Scripture, and opposes the proper usage of the Name. What is said of it, Psal. 83. 18? "That Men may know that Thou, whose Name *alone* is JEHOVAH, art the most High over all the Earth." Isa. 42. 8. "I am JEHOVAH, that is *My Name*, and *My Glory will I not give to another*;" that is, by suffering any to *usurp* this My Name, or by bestowing it on any one. Isa. 45. 5, 6. "I am JEHOVAH and *none else*," &c. &c. The Name JEHOVAH then, belongs *only* to the Most High God: But CHRIST is repeatedly called by this Name, and certainly is *Himself*, JEHOVAH.

3. It is not consistent with the mode of Divine Conduct, to give this Name to CHRIST unless He is Jehovah in His own Person; and this must be believed till it can be *proved*, that the Names given to Immanuel are *empty sounds*, and that the most Majestic of all appellations is used as a *Sham-Title* for the Lord of Glory.

IF after all, it be said, that neither of these is what the Objector means; but that his idea is, that Christ, in His *complex* Character, as an *human Person*, in

whom the FATHER *only* dwells, is called Jehovah, it amounts to the same thing: For, to preserve the Scripture Harmony, we must have our Eye to the FATHER, and thus this is liable to the same Objection, as the former; and at the same time contradicts those Scriptures which declare it was God the WORD, and not God the FATHER, who was united to the Human Nature, as in those passages where Jesus, as JEHOVAH, is distinctly so called from the FATHER; as Zech. 2. 8. 9. 10. 11. "Thus saith JEHOVAH—JEHOVAH of Hosts hath sent ME, &c." and that this Jehovah *sent*, was God the Word, see ch. 4. 8, 9. "And the WORD JEHOVAH, דבר יהוה came unto Me saying, &c. and thou shalt know that JEHOVAH of Hosts hath sent ME unto you." This Truth will appear with greater lustre if we attend to the following passages, where two Divine Persons are manifestly intended, Zech. 10. 12. "And I will strengthen them in JEHOVAH, and they shall walk up and down in HIS Name, saith JEHOVAH." and again, Isa. 22. 15, 17, 19. "Thus saith (*Adonai Jehovah Sabaoth*) the Lord God of Hosts.—Behold, JEHOVAH, will carry thee away with a mighty captivity—and I will drive thee from thy station, And from thy state shall HE pull thee down." Isa. 50. 1. JEHOVAH is represented speaking of His marvellous and Almighty acts: And, v. 4. says, "ADONAI JEHOVAH hath given ME (JEHOVAH) the Tongue of the Learned, that I should know how to speak a word

word in season to the weary. (Mat. 11. 28.) He wakeneth, Morning by Morning, he wakeneth mine ear to hear, (John 12. 49.) as the Learned. ADO-NAI JEHOVAH hath opened Mine ear, and I was not rebellious, neither turned I away My back. (Mat. 26. 39, 42.) I gave My Back to the smiters, and My Cheeks to them that plucked off the Hair: (Mat. 26. 67. and ch. 27. 29. and Luke 22. 63, 64.) I hid not My Face from shame and spitting." All this evidently respects our Blessed Redeemer in his Complex Person and Mediatorial Character: And is He not spoken of as a DIVINE PERSON, distinct from the Father, each of whom is called JEHOVAH? Isa. 13. 13. The Most High is again represented as speaking in the following terrific and sublime Language. "Therefore will I shake the Heavens, and the Earth shall remove out of her place, in the wrath of JEHOVAH of Hosts." Here again, one Divine Person is represented speaking of another: So, Isa. 64. 4. Since the beginning of the world Men have not heard, nor perceived by the Ear, neither hath the Eye seen, (*Aleim*) O GOD, besides THEE, what HE hath prepared for Him that waiteth on HIM." And Zech. 2. 8, 9. "Thus saith JEHOVAH of Hosts, after the Glory hath HE sent ME unto the Nations, &c. for behold, I will shake mine Hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD, (JEHOVAH) of Hosts hath sent ME," and

v. 10. 11. From all which it evidently appears, that our Blessed Redeemer is not called JEHOVAH because the Father dwells in Him ; but because He is so in Himself, as distinct from the Father ; for if this be not the case, there is no meaning in the passages above quoted. Would it not be the most strange absurdity for Christ to call Himself JEHOVAH, because the Father dwells in Him (speaking not of Himself, but of the Father, which is the same as if the Father Himself spake) and at the same time speaking to the Father, and calling Him by that Name ? This is like the Father speaking to the Father, and sending Himself. Upon the whole, if Jesus Christ be no more than a Creature, however highly exalted, and yet is called JEHOVAH in his own Person ; whether it may be because the Father dwells in, or is united to Him, or for any other reason whatever, with reverence be it spoken, the Bible would be a jumble of inconsistencies and absurdities : For Christ, if a mere Creature, cannot, with agreement to the Divine Will, be called Jehovah, on *any account whatever*, Psal. 83. 18.

I conclude, then, that our Blessed Redeemer is called JEHOVAH ; not because the Father dwells in Him, or because He is united to Him, but because He is so in His own Person, distinct from the Father : Not a distinct, or different JEHOVAH ; but a distinct Person, and existing in the same Essence and Godhead.

Godhead. He that denies this Truth, would not fear to *wink* at the *Sun*, to *deny* its *Light*.

OBJECTION.

Christ, though not properly Jehovah, might be so called, for the Church, Jer. 33. 16. has this Name, and the City of Jerusalem or the Church, Ezek. 48. 35.

ANSWER.

As to the first, it is to be denied that any thing is there said, which can give the least colour of reason, for supposing any other Person than the Almighty God, can be called by this Name ; therefore, this Objection also should be branded, *void*. I submit the following as a conclusive reason why this should not be admitted. Let the passage be compared with one every way similar, Jer. 23. 6, and there is scarce a possibility of doubt, that they are, in every respect, of the same import ; and that both, which speak of the Branch, CHRIST JESUS, speak of Him, as JEHOVAH OUR RIGHTEOUSNESS, Jer. 23. 6. *וזה שמו* וזה אשר יקראו יהוה צדקנו Jer. 33. 16. *וזה אשר יקרא-לה יהוה צדקנו* In examining these texts, it will be found, that the common translation of the last, is very defective ; indeed, we might expect this from the addition of several words, in order to make sense of it *. This induces me to prefer the old translation

* *Is the Name.*

translation, which comes, I think, much nearer the original, and best suits the exigency of the passage. "And He that shall call her, is the Lord our Righteousness." Is not this the most probable Translation? Is it not nearer to the Original? Is it not the true? Doubtless it is, and that *Christ*, and not the *Church*, is the Person intended, as Jehovah our Righteousness. Is not the Objection then an empty blast?

As to the second, that the Church or Jerusalem is called "יהוה שמה" Jehovah is there." It is, I think, as *weighty* as the first, and both *weightless*. If, however, we allow the Objection, let me put another or two into the scale. It is said, Gen. 22. 14. Abraham called the name of the place "*Jehovah jireh*." Moses, Exod. 17. 15. called an Altar, "*Jehovah nissi*," and Gideon, Judg. 6. 24. called an Altar, "*Jehovah Shalom*." But were these their Names? No. Were they ever so called? No. Thus it may be said of the Words in question. What then are we to understand? I think the *only* meaning is; Not that the Church should be *actually* called by this Name; this is altogether improbable; But that God would *manifest* His Presence, specially in His Church, that JEHOVAH would *be there*, and that therefore, it should be had in *continual remembrance*. Of the others quoted, the meaning seems to be, that it should be a *standing memorial*, that God had manifested himself

self in these places, in such and such a manner, as a providing God, &c. Let those who do not thus understand them, explain themselves.

Thus we see, that Jesus, the Mighty Saviour, notwithstanding the futile Objections that are brought against Him, and the blasphemous indignity done to His Holy Name, is none other than the Great and Incomprehensible JEHOVAH; the Supreme Governor of Heaven and Earth: But it must, to the shame of the human race, be confessed, that, by heretical doctrines, that very Revelation, graciously vouchsafed as a rule for our conduct, and as a balm for our sores, is so rent and mangled, that its Authority, had not God left witnesses among us, would be overturned.—Thus much may be said of these heterodox positions, that if we are guided by the ancient prophecies, and Jesus, in whom we believe as the promised Saviour, be not JEHOVAH, our faith in Him is vain; and that if Christ, whom we adore, is the *True Messiah*, and is not JEHOVAH, the books, by us called the Holy Scriptures, are so far from being consistent and harmonious, that they abound with contradictions; one part being diametrically opposite to another, which overturns the authority of the whole. But believe Him to be JEHOVAH; hold fast this article of our faith; Harmony reigns, and Divinity shines most conspicuously

euously in every page ; it is *then* a standard, worthy of a God, and a rich mine of happiness for man. With this Truth the Bible stands or falls. Here hangs the Christian's hope : Here's the Basis of true Religion ; and the Fountain of Redeeming Grace.

C H A P. IV.

C H R I S T is G O D.

THE word GOD, is *never*, throughout the Word of God, used *absolutely*, as in the following passages, *but when the* DIVINE NATURE is intended ; and as it follows from Gal. 4. 8. that the *True* God is a God by *Nature*, *naturally* God, there can be no medium between the *True* God, and *gods falsely so called*. If Jesus is called God, we may determine that He is either the TRUE, or a FALSE GOD, and as He *cannot* be the *latter*, He *must* be the *former*.

I. ANTICHRIST, behold thyself ! There are certain men *crept in unawares*, who were before of
Old

Old ordained to this condemnation; ungodly men, — denying the ONLY SOVEREIGN, OUR GOD, AND LORD JESUS CHRIST.” Jude 4. And again, ver. 25. the Redeemer is called “The *only Wise* God, our Saviour, who is able to keep us from falling, and present us faultless before the Presence of His Glory, with exceeding Joy.” That this Divine Person is CHRIST, see Eph. 5. 27. where the same words, in effect, are spoken of Him. “CHRIST loved the Church, and gave Himself for it, that He might present it to Himself, a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be Holy, and without blemish.

II. HOS. 1. 7. JEHOVAH saith, “I will have mercy upon the house of Judah, and will save them by the Lord their God.” The Lord Jesus Christ is our Saviour, John 4. 42. Acts 13. 23. therefore CHRIST is the LORD our GOD.

III. 2 PET. 1. 1. Peter directs his epistle in these words, “To them that have obtained like precious faith with us, through the Righteousness of God, and our Saviour [or, more properly, our God and Saviour] Jesus Christ.” It was a good observation of a certain * Divine, that these words,

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and

and the last words in this epistle, are in the original word for word the same; except that that is *Lord*, and this is *God*. viz. του Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, and 1 Pet. 3. 18. του Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ—So that if the one is “our LORD and Saviour,” the other should be, agreeable to the old translation, “our God and Saviour, Jesus Christ.”

IV. 1 JOHN 5. 20. The beloved disciple saith, “We are in Him that is True, even in His SON JESUS CHRIST: This is the TRUE GOD, and Eternal Life.” See 1 John 1. 2.

V. ACTS 20. 28. “Feed the Church of GOD, which He hath Purchased with His own Blood.” The Blood of Christ is the Price of our Redemption, Mark 14. 24. Therefore CHRIST is GOD. Now God, considered in Himself, hath not flesh and blood, yet He took upon Him our nature, that He might have Blood to shed; as ’tis said, 1 Tim. 3. 16. GOD was manifest in the flesh. Heb. 2. 14. As the children † are partakers

† It is observable, that Christ’s redeemed ones, are in this verse called His *children*, as He stood related to them before His Incarnation, like ver. 10. *sons*; after His taking flesh, they are called *brethren*, as ver. 17. He having the same nature with them.

taker, of flesh and blood, He also Himself, likewise took part of the same; *that*, thro' death, He might destroy him that had the power of death, that is, the Devil; and Christ being thus God and Man united in the same Person; blood, which is peculiar to the Human Nature, is predicated of the Divine, and therefore called the Blood of God.

VI. St. John says, chap. 1. 1. "The Word *was* GOD." And God the Father, speaking of the Lord Messiah, says, Psal. 45. 6. "Thy Throne, O GOD, is for ever and ever." Let us then reverence and adore Him, of whom the Father speaks with so much solemnity.

O B J E C T I O N.

The text, John 1. 1. doth not say, that as GOD, He was with GOD; but as the WORD, He was with GOD.

A N S W E R.

THIS is absolutely false, the text says, that as GOD, He was with GOD; language cannot be plainer; "In the beginning, was the WORD, and the WORD was with GOD" (but who was the WORD?) "And the WORD *was* GOD."

If

If the WORD then was GOD, He was as GOD with GOD, unless it can be *proved* not *said*, that the WORD who was with GOD and was GOD, was a different Being to that *very* GOD He *was*; and so Himself was not Himself, which is a new doctrine, not taught in the Records of Truth, or in the school of right reason, but is the invention of an apostate mind. How exactly do these words correspond with 1 John 1. 2. “We have seen, and shew unto you, that Eternal Life (or True God, 1 John 5. 20.) which was *with* the Father, and was manifested unto us (or God manifested in the flesh, 1 Tim. 3. 16. or God with us, Matt. 1. 23.)

O B J E C T I O N.

He therefore is called GOD, as being the express Image and Representative of GOD, and so bears His Name.

A N S W E R.

THE words of the text convey no such idea, but the exact contrary; for He is spoken of as being of the *very same nature* with that GOD with whom He *was*; yet as to His Person, clearly distinguished from Him; which is the simple unforced import of the words,—“The WORD was *with* GOD, and the WORD *was* GOD:” He not only was *with* GOD, but, as a Divine Person,

son, *was* GOD, *that same* GOD. To say then that He is called God, as the express Image or Representative of God, is to contradict the text, which says, that He was *that same* GOD with whom he *was*. And thus the Apostle Paul, an ambassador of God, calls not Jesus Christ GOD, as the *Image* of GOD, but as GOD in His own Person: "Now then we are ambassadors of CHRIST, as though GOD did beseech you, by us, we pray you in CHRIST's stead, be ye reconciled to GOD." 2 Cor. 5. 20.

O B J E C T I O N.

If then it means GOD absolutely, it would be to say there are Two GODS.

A N S W E R.

THE very contrary is the meaning of the words, for therein the Unity of their Nature is manifest. Had the Apostle said, "In the beginning was the WORD, and the WORD was a God *with* GOD," the text then would be open to the Objection; but when he says, that the WORD, who was *with* GOD, *was* GOD, it so undeniably settles the Truth of His Oneness with the Father, in point of Godhead, that nothing but Madness, or what is worse, *Malice*, can possibly gainsay it.

VII. TIT.

VII. TIT. 2. 10. We are exhorted "To adorn the Doctrine of GOD our SAVIOUR in all things;" and chap. 1. ver. 3 "According to the commandment of GOD our SAVIOUR." It appears plainly, from the next verse, that it is Christ who is spoken of, unless we believe there are two Saviours, which the scripture no where teaches, but denies. Hof. 13. 4. Isa. 43. 11.

VIII. PAUL speaking of Him, Rom. 9. 5. says, "Of whom, as concerning the flesh, CHRIST came, who is over all, GOD Blessed for ever." Words peculiarly expressive, and spoken only of the True God, the Creator of the Heavens and Earth: Rom. 1. 25.

IX. PSAL. 102. 24, 25. "I said, O my GOD, take me not away in the midst of my days: Thy years are throughout all generations: Of Old Thou hast laid the foundations of the Earth, and the Heavens are the work of Thine Hands." This passage the Apostle expressly applies to CHRIST, Heb. 1. 10. Therefore CHRIST is GOD.

X. ISA. 7. 14. "Behold, a Virgin shall conceive, and bear a Son, and shall call His Name IMMANUEL." This the Apostle applies to Christ, and explains the Name "GOD WITH us:" or "GOD in our Nature." Matt. 1. 23.

XI. So,

XI. So, Isa. 9. 6. "Unto us a Child is born, unto us a Son is given; and the Government shall be upon His Shoulders; and His Name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER, the Prince of Peace."

O B J E C T I O N.

The names here given to CHRIST, are not essential to His Person, or descriptive of it; but are names, which He was to bear, and by which He was to be called.

A N S W E R.

A set of pompous titles indeed! and is it really the way in which God acts with the most august Person the earth ever beheld, to give Him empty titles? Let it suffice, that IMMANUEL's avowed enemies, arrayed Him in mock Majesty, and decked Him with a robe, and sceptre of derision; and let it not be imputed to the HOLY GOD. I have to tell the Objector, that he is totally mistaken; and so I shall continue to think, till I see some other passages brought, where the Saviour of sinners is manifestly called by a name, or names, which do not properly belong to Him. As to the real truth of the Objection, that CHRIST is only *called* by these names, as

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to

to the greatest part of them, if He ever was *called* by them, we have never heard He was so on Earth, or, is in Heaven: Besides, if it was, or is so, is it probable that He should be called WONDERFUL, if there was nothing *wonderful* in Him? Or, the MIGHTY God, if he was a *creature* of God's *Might*? Or, the FATHER OF ETERNITY, if created by the *Father of Eternity in Time*? I would, calmly and affectionately recommend to those who assert these things, to consider, whither their truly impious declarations will lead them: may I not say, to the most flagrant blasphemies, the most obvious absurdities, and most righteous punishment. May He, with whom are the issues of Life and Death, avert the impending, and deserved judgment.

XII. AGAIN, John 20. 28. The apostle, Thomas, freely confesses the Godhead of his Master, saying unto Him, "My LORD and my GOD."

XIII. PSAL. 79. 9. "Help us, O GOD of our Salvation, for the Glory of Thy Name; and deliver us, and purge away our Sins, *for Thy Name's sake*:" and Isa. 43. 25. Now it is agreed, by all *true* Christians, that we are forgiven, and that our Consciences are purged,
only

only for the *Name sake* of JESUS CHRIST, as, Eph. 4. 32. Therefore CHRIST is GOD.

XIV. 2 COR. 5. 20. "Now then, we are ambassadors for CHRIST, as though GOD did beseech you by us; we pray you in CHRIST's stead, be ye reconciled to GOD." What is the office of an ambassador? He is one sent from his sovereign, to his enemies, representing his person, and, in his stead, seeking their reconciliation with him. This was the office of Paul: He was sent of God, to His enemies; as His ambassador, and, in His stead, to beseech Sinners, Enemies to His Crown and Dignity, to be reconciled to Him. Now it appears, beyond a doubt, from this passage, that the LORD CHRIST is GOD; for the names God, and CHRIST, are used indiscriminately; each referring to the same Person, even the GREAT GOD, and KING of KINGS; in whose Name Paul came to proclaim Peace, and publish Pardon.

XV. TITUS 2. 13. 14. "Τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ." "The Great God and our Saviour Jesus Christ." These words are certainly spoken of *one* Person only, "The GREAT GOD and our Saviour, JESUS CHRIST;" for, between the word "God," and the conjugation, "and," there

is no comma, as in our translation. That Jesus Christ is meant as the Great God, is also plain, from the words following this description—“Who *gave* Himself for us.” Here we have an Act, ascribed to Jesus Christ, which none but the GREAT GOD† could, or had a right to do: Who among the armies of Heaven, dare *give himself* to redeem mankind?—“That He might Redeem us from *all* Iniquity.” The apostle here lays down the end of His *giving* Himself: Would a *lowly creature* suppose he had merit to redeem a thousand worlds?—“And purify to Himself, a peculiar people, zealous of good works.” Would an inhabitant of the *cælestial* regions, do this? Is this language to be used of a *creature*? What! a creature purify a Church *to himself*! a Church, zealous of good works, to the glory of his name! Be ashamed, ye disciples of Arius, lay your mouths in the dust, and give, I pray you, Glory to the God of Israel, and make confession of your folly.

XVI. THE Evangelist, speaking of John the Baptist, the forerunner of our Saviour, says, Luke 1. 16, 17. “And many of the children of

† Compare Ephes. 5. 27. with Jude 24, 25.

of Israel shall he turn to the LORD their GOD; and he shall go before HIM, in the Spirit and Power of Elias : — to make ready a people, prepared for the LORD.” Now it was CHRIST, before whom John went ; Mat. 3. 11. and Mark 1. 7. Therefore CHRIST, is the LORD our GOD.

O B J E C T I O N.

GOD, *the* FATHER, *was in* CHRIST. Hence, to go before CHRIST, *was to go before* GOD *the* FATHER, *also*.

A N S W E R.

THIS Objection is founded on a wrong notion, that the Divine Person, to whom the Humanity of our Saviour was united, was GOD the FATHER, and not GOD the WORD : But this *notion* will appear to be false, if we attend to the Apostle's words, who says, It was GOD the WORD, and not the FATHER, that was made Flesh : John 1. 1.—“ The WORD was GOD.”—and ver. 14. “ The WORD was MADE FLESH, and dwelt amongst us, full of Grace and Truth.” The Lord our GOD, then, before whom John went, was GOD the WORD ; concerning whom,
and

and none else, it is, that the words are spoken. The declaration of the angel was, that he should, when brought forth, go before the LORD GOD, to prepare a people for Him—"And he *shall go before HIM.*" The fulfilment is recorded by the Evangelist—"He that *cometh after me, &c.*" This interpretation is natural, scriptural, and proper.

XVII. PHIL. 2. 6, 7, 8. Christ is said to be in the "*Form of GOD.*" The FORM of a thing, is taken for the thing itself *essentially*, and makes it to be precisely that which it is; agreeable to the common phrase, "*Forma dat rei esse;*" and again, "*Forma dat nomen & esse.*" The FORM of GOD, then, signifies the very *Nature* and *Essence* of GOD; the *Form* of GOD, is that which *essentially* distinguishes God from all other *Essences* or *Beings*. — Let it be prov'd why the *form* † of God does not signify God,

† I am apprized, it is said, that the word *form* signifies, only *outward appearance*, or *shape*, which is indeed a most incongruous and ridiculous *saying*: it must fall. For, *μορφή* signifies, properly, internal frame, essence, or constitution.

2. If this *saying* be true, God, in whose *form* Christ is, must have an outward shape or appearance; and as Christ is a man, so the shape of God, must be Human. There
is

God, *really*, as the *form* of a Servant, does a *real* Servant. Our adversaries *dispute* the one, but *embrace* the other. Shall we then, under a pretence of Honor to God, deny His Word? I would ask such as object to this construction of the text, What the Person here spoken of, was, before His Incarnation? Was He *inferior* to the Father, or *equal* to Him? If He was *inferior*, What does the Apostle mean by His being EQUAL? (1st Luke 6. 34. John 5. 18. Rev. 21. 16.) † Does he mean nothing? If any thing—What is it? Was it possible he could be *equal*, and *inferior*, at the same Time? Or, was He *inferior* before, and so His *Servant*, (as He must be, if He was not JEHOVAH; for, what is not
 God,

is a passage or two, one would think, written, purposely against this idle fancy; read Isa. 40. 25. and chap. 46. 5. “To whom will ye *liken* Me, and make Me *equal*, and *compare* Me, that we may be *like*? faith the Holy One.”

3. The form (*μορφή*) of a servant, will then signify *only* the *appearance*, or *shape* of a Servant.

† We are told, this means, that in outward appearance and glory He was equal to the indwelling Godhead. What! a nutshell contain the ocean? Can Time bear proportion to Eternity? How much less the INFINITE and UNCREATED DEITY, be equal'd in Glory, by a *worm*, the produce of His Power

God, is *infinitely* beneath Him)? If He was, What does the Apostle mean, by His assuming the form of a *Servant*; as if He was not so before? Has it any meaning? If it has, Does it not mean that He took upon Him that, which He had not before? If not, Why not?—The plain, unforced meaning, is, that being in the *Form* or *Essence* of God and equal with the Father and Holy Ghost, He was God; but, that to *Redeem* lost Man, He laid aside, for a while, His Glory, and became a *Servant*, made in the likeness of Men.

O B J E C T I O N.

These words cannot be spoken of the Immutable God, for it seems to be the same Nature that emptied itself, and died, as was afterwards highly exalted as a Recompence.

A N S W E R.

The drift of the Objection is, to prove, that the Person spoken of as *equal* to God, was a *mere Human Spirit*, consequently *inferior* to God, which, for a setting out, is a positive contradiction to the Apostle's words; for, if He was not every way *Equal*, it would have been an unpardonable Robbery, and impious Usurpation,
to

to have claimed an *equality*. Whatever is not God, is *infinitely beneath Him*; and for such an One to claim an *equality*, is to rob God of His Glory; is to *ungod* Him; to make *many* gods. It must be observed, that before any mention is made in this Text of an Obedience, or suffering, the *Incarnation*, the *assumption* of the *Human Nature* is spoken of—"Who, being, or existing, in the Form, or Essence, of God, thought it no Robbery to be *equal* with God—but *took* upon Him the *Form of a Servant*, and was made in the *likeness of Man*."—Now then, He bears a different Character; before He was God, now He is GOD-MAN—"And, *being found in fashion as a Man, He humbled Himself, &c.*" and, when the Work was compleated, as *God-Man*, He was Exalted, and as *God-Man*, Reigns. Our adversaries scheme is liable to the same, and many more Objections; hear it in their sense; "Who being an Human Spirit, in the Form of God, thought it no robbery to be equal to God, (strange Doctrine!) but this Human Spirit, made itself of no reputation, and took upon itself the Form of a Servant, (as if not so before) and was made in the likeness of Men: (What, an Human Spirit, and not like Humanity?) And this Human Spirit, being found in fashion as a Man, humbled himself, and became obedient unto Death, even the Death of the Cross. So, that

according to this exposition, the Human Spirit, really, and actually died: To obviate which, they must say, it was the assumed Human Body that died; which overturns the Objection made against us, and happily explains the words to our hands.

O B J E C T I O N.

The passage should be rendered, "Who, being in the form of God, was not greedy to be equal with God."

A N S W E R.

It may not be amiss to inform the reader, that I am obliged to a Mr. *Lindsay*, who emits his Poison in a First Floor, not an hundred miles from Temple Bar, for an opportunity of *exposing* this unlearned corruption of the sacred text. I lately visited his little meeting, big with expectation of a refined genius; but -----!!!

In a part of his service, my ears were disturbed with the unwelcome guest I now present you; it appears to be a last shift: Sensible, that wresting the words, as we have them faithfully translated to us, will prove ineffectual, we are told, they are wrong translated; and to set
us

us right, they are turned topsy turvy. Whatever influence this may have had on other minds, I yet prefer the *Old Translation*, (which has met with *universal concurrence*;) to this *New Light*, the product, perhaps, of an *individual ignoramus*. 'Ουχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. First, εὐχ ἀρπαγμὸν ἡγήσατο does not signify *He was not greedy*, but, *He thought it no greediness*; He did not count it robbery, or a taking to Himself what was not His own, to claim an Equality to the Father, and Holy Spirit, for He was of the SAME ESSENCE with them. That this is the meaning of the words, is evident, if we compare them with John 10. 12, 28. and Mat. 11. 12. and 2 Theff. 3. 15. 1 Tim. 1. 12. and James 1. 2. This construction is consistent, and harmonious; whereas, according to this gentleman, ἡγήσατο *He counted, or thought*, is vanished, is entirely omitted. 2. If we are led by this blind guide, we must not only erase a part of the Sacred Text, but must alter another part of it εἶναι must be changed to γενεσθαι. He means, that our Blessed Redeemer was not Greedy to BECOME equal with God, εἶναι, the word in the Text does not signify that, but, simply, to BE.—Such a species of sacrilege, contempt of Truth, violation of the rules of Grammar, and insult to Common Sense, and Learning, as this, deserves a condign rebuke. 3. This corruption of

the Text, deprives us of its beauty and consistency: See how it *glitters* in this new dress: "Who being in the Form, or Essence of God, was not *greedy* to be Equal with God, but, (a strange *but* it is!) emptied Himself, and took upon Himself the form of a Servant." If He was not *greedy* to become *equal* with God, He was content *to be inferior to Him*; and yet! while thus inferior, *assumed* the form of a Servant: Agreeable to this, we must suppose, that, tho' He was before, *inferior* to the ALMIGHTY, He was not His servant! Or, that He was *inferior*, and *not inferior*: A Servant, and not a Servant!

4. We need not be told that He was not *greedy* to be equal with God: We know the tremendous effects of such a Greediness, Jude 6. We wish our illiterate critic may not feel 'em, for his *greediness*, to be a modern Herefiarch.

XVIII. JOHN 8. 12. CHRIST saith, "I am the LIGHT of the world; he that followeth after Me, shall not walk in darkness." And the Apostle, "That He was the TRUE LIGHT." John 1. 9. The same Apostle declares also what God is, nearly in the same words: 1 John 1. 5, 6. "We—declare unto you, that GOD is LIGHT; and in Him is no darkness at all. If we say, that we have fellowship with Him, and walk in darkness, we lye, and do not the Truth."

Truth." An attentive comparison of the words will demonstrate that each passage intends the same Person.

XIX. 1 TIM. 3. 16. The words of this Text, are a clear, and incontestible declaration of Christ's *absolute* DEITY.—God *absolutely* is the *subject* of the Text; and several things are said of Him, which are applicable only to JESUS CHRIST.—He was manifest in the flesh; this, and the following declarations are called "THE GREAT MYSTERY OF GODLINESS;" and unless it means the Divine Essence, which assumed flesh, where is the Mystery? It is no Mystery, for an Human Spirit to assume an Human Body; so far from it, it is rather a Mystery, that He existed without it, seeing it is an essential part of the Human Person. If it be said, it was the *Father*, I first deny the Promises, and, secondly, affirm, that it is incompatible with the analogy of Faith, and altogether senseless, that God the Father was, "justified in the Spirit; seen of Angels; preached to the Gentiles; believed on in the World; and received up into Heaven." I desire to submit the following, as the true, and only possible meaning of the words: "Without controversy, great is the *Mystery* of Godliness, GOD was *manifest* in the *flesh*;" that is, God was united to the Human Nature; became

came GOD and MAN, in *one Person*; and thus God and Man was justified in the Spirit—in being inherently, and actually perfect, immaculate, and unblameable.—As God and Man, He was seen, adored, and the wonder of Angels.—As God-Man He was preached unto the Gentiles; as the Way, the Truth, and the Life.—As God-Man, He was believed on in the World, as its Wisdom, Righteousness, Strength, and Redemption.—As God-Man, He was received up into Heaven, to become the Advocate of, and Intercessor for His Ransomed Race.—Let those who reject this, if they can, explain it with more *harmony* and *consistency*.

XX. AFTER these repeated testimonies of the proper Deity of our Ever-blessed Redeemer, lest we, through prejudice, or unbelief, should ignorantly mis-constue, or wilfully wrest them to our destruction, the Apostle Paul hath laid it down in the most convincing and undeniable language, Col. 2. 9. “FOR IN HIM (CHRIST) DWELLETH ALL THE FULLNESS OF THE GOD-HEAD BODILY.” Would it not suffice to have said, “In Him dwelleth the Godhead;” or, “All the Godhead;” or, “All the Fulness of the Godhead;” or, “All the Godhead, Bodily?” No, although either of these would have been decisive; the Apostle was determined, if we
rejected

jected it, it should be done wilfully, and we be left without excuse; and so declares, that in Him “DWELLETH ALL THE FULNESS OF THE GOD-HEAD BODILY.” That is, not merely, by way of *assistance*, not *mystically*, or *virtually* only, but ESSENTIALLY, or BODILY. Thus the very *Essence* of God was united to the Manhood of Christ.

LET us not then, impiously say of our Redeemer, that He is another God from the Father, or a titular, inferior or dependent God; this is to speak contrary to the Truth, and is a species of unequalled Blasphemy. What saith JEHOVAH, Isa. 45. 21? “There is *no* God else besides Me;” and 46. 9. “I am God, and there is *none* else. I am God, and there is *none* like Me.” So 43. 10. “Before Me there was *no* God formed, neither shall there be any after Me.” Therefore, to say our Saviour is a dependent, or titular God, is to give the lye to Him who saith, “There is *none* else besides Me.”

O B J E C T I O N.

But Christ being called God, does not prove He is so; for Men are called gods, but they are not so.

A N S W E R.

A N S W E R.

It is true, men are so called; but there are always circumstances, &c. added; which shew, it is not to be understood in a *proper* sense, as it is when used of Jesus Christ; for instance, Psal. 82. 6, 7. "I have said, ye *are* gods, but ye shall die like men;" but of Jesus Christ, it is said, "Thy Throne, O GOD, is for' EVER and EVER;"—"Who is OVER ALL, GOD, BLESSED FOR EVER." Again, God says of Moses, "*I have made thee a god to Pharaoh* : Exod. 7. 1." or, as it is elsewhere explained, chap. 4. 16. לאלהים "*for, or instead of God.*" But of Christ it is not said, that He was *made* a God, or that He was a God *only to Pharaoh*; but, that He Himself *made all things*, and, is over ALL, God, Blessed for Ever; the *Father of Eternity*, &c.

O B J E C T I O N.

Christ is said, 2 Cor. 8. 9. to have been Rich, and, for our sakes, to become Poor; this cannot be meant of the Essential Godhead; for He cannot be said to become Poor.

A N S W E R.

A N S W E R.

A parallell passage is to be found, Phil. 2. 5, 6, 7. which may serve to elucidate this. I have no doubt, notwithstanding the Objection, that the words are spoken of the Divine Nature of Christ; for, as to this He is the Eternal Source of Glory and Majesty, essentially and immutably Great, the indefeazible Possessor of Heaven and Earth. Now, can it be said, because of this, that Jehovah could, not *voluntarily*, lay aside, for a while, the *manifestation* of His Glory, and veil it in an assumed flesh? If any suppose so, let them, from Scripture, or right reason, prove that He might not. Jehovah, it is true, could not experience *absolute want*; the passage does not intend it; but teaches us the *wonderful condescension* of God, in being united to the Human Nature, and, in that, fulfilling All Righteousness, of which, considering them as the Acts of the GREAT JEHOVAH, we should think, as of *Infinitely greater Condescension*, than if the highest earthly Monarch should *experience the most abject penury*, for the good of his rebel subjects; and is a fit pattern of Humility

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and Charity. It was an humiliation Jehovah cheerfully embraced, *pro tempore*, for our Eternal welfare. The exigency of the words, do not oblige us to understand an absolute Poverty, but an Act of Grace, * in stooping to do that which He might have left undone, and is proposed as an example of Love and Pity, for the Believer's imitation. I refer the reader to Isa. 50. desiring that the Person speaking, and spoken of, may be particularly noticed. Our adversaries have little reason to raise this Objection. Their unequal conduct is manifest. I desire to ask them, Why they object to this Grace of the Eternal Godhead, in its condescension to save lost Sinners, and to make honourable His own Law: Things, in themselves, Eternally Praise-worthy; and yet, openly declare, that the SPIRIT of God, (which, according to them, is the most *noble* and majestic *Part* of God, even His very *Life* and *Power*) is led, as it were, in leading-strings, by a creature of His Power (for so is Christ, according to them); obliged to conduct Himself, according to the motions of that will which He had made; and, as if the Infinite Godhead did not fill ALL IN ALL, obliged

* Called, chap. 9. 14. *υπερ Βαλλουσαν ψαρον* exceeding Grace.

obliged to the creature for His Riches, to bestow on a rebel world? John 15. 26. and chap. 16. 7, 13, 14. — Truth is obstinate; its Neck, is as an Iron Sinew, and its Brow, Brass.

O B J E C T I O N.

But all the Fulness of the Godhead dwelt in Christ; how then can it be said, that only a Second Person in the Godhead, dwelt in Him.

A N S W E R.

THIS is easily accounted for, if we consider the matter attentively. When we speak of Three Persons in the Godhead, We do not suppose one Greater or Less than the other; but that they are *co-equal* in Glory, and *co-essential* in Nature; so that *each*, when *distinctly spoken of*, may, with the greatest propriety, be called the Everlasting God; the Great Jehovah: Agreeable to the words of our Saviour, in His prayer to the Father, John 17. 3. where He says of Him, "That He is the *only* True God†;" and of the Apostle, when he says of

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† When Christ, in His Mediatorial Prayer, calls the Father, The only True God, He doth not mean to exclude Himself

our Saviour, "That He *only* hath Immortality, &c." and 1 Tim. 6. 16. "The Godhead of the Father, and of the Son, and of the Holy Ghost, is all One; that the Glory is Equal, the Majesty Co-Eternal; by which is proved, that to each belongs full and proper Godhead. The Unity † of the Divine NATURE, is such, that

Himself, or the Holy Ghost, from being the same True God; He saith it only in contradistinction to idols, or, the gods of Men's invention. Now, if our enemy's inference from this be true, that, therefore, the Son is not the True God; it might, by the same rule, be proved, that the Son is the only True God; for, 'tis said, 1 Tim. 6. 16. That He *only* hath Immortality, and that He is the Blessed, and *only* Potentate. But we are not, from thence (any more than in the other case) to conclude, that the Father hath not Immortality, or Self-Existence; or, that He hath not the same underived Power, which is in the Son. But, to end all disputes on this head, the Apostle tells us, 1 John 5. 20. That Christ is the TRUE GOD. Now, if the Father, only, personally considered, is the True God, this must be false.

† St. Augustine's words are a full answer to this Objection: Epist. 66. "Trinitas est unius ejusdemque naturæ atque substantiæ, non minor in singulis quàm in omnibus, nec major in omnibus, quàm in singulis, sed tanta in solo Patre, vel in solo filio quanta in Patre simul & filio, & tanta in solo Spiritu sancto quanta simul in Patre & filio & Spiritu sancto." The Trinity is One and the same Nature and Substance, not less in any, than in all,
nor

that each may claim the *Fulness of the Godhead*, and say of Himself, that He only hath Immortality; or, that He is the only True God; agreeable to the ancient maxim, "What things are proper to the Divine Essence, are common to the Persons." And, in this sense, it may be said, *most properly*, that the Fulness of the Godhead dwells in, and is united to, the Human Nature of Christ.

So, that it is from the want of a right conception of the Union of the Persons in the Godhead, that any Objection is raised on this Text. But the Truth is, that while our eye would view the Glory of the Trinity, it should be dazzled with the Greatness of the Unity; and that this may be the case, let us always remember, when we plead for a Trinity of Persons, that we do not forget the most simple and absolute Unity of God's Nature; for, though JEHOVAH is *Aleim*, yet He is but *One* Jehovah.

nor greater in all, than in any single one; but is as much in the Father alone, or in the Son alone, as in the Father and Son together, and alike in the Holy Spirit, as in the Father, Son, and Holy Spirit together.

C H A P. V.

CHRIST confessed His Godhead, while in
the Flesh.

CAN we have greater proofs of Christ's absolute Deity, than His *own* declarations of it? And that He did assert His Eternal Power and Godhead, is most clearly shewn, in the Writings of those who saw, and heard Him, all He did, and said. The same important Truth is also evident, from His permission of Religious Worship to be paid Him; all which plainly appear from what follows.

I. IT is said, John 5. 18. "The Jews fought the more to kill Him, because, He had not only broken the Sabbath, but said also, that God was His Father, making Himself equal with God." Now, our Saviour, so far from rebuking them, or denying their charge, confirms
it,

it, by claiming Divine Honour as His due, saying, ver. 23. "That all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father:" In these words, Christ declared Himself to be the adorable GOD.

II. "BEFORE Abraham was, I AM." John 8. 58. In these words, Christ declares His Eternity, Immutability, and Self-Existence.

O B J E C T I O N.

In these words, Christ shews His Union with the Father, and that the Father spake by Him; as, "The words that you hear, are not Mine, but the Father's who sent Me;" therefore He said, I AM, for God the Father spake in Him.

A N S W E R.

By the declaration of CHRIST, quoted in the Objection, He doth not mean that it was not Him that spake the words, but, that the words which He spake, were not merely His own words, but the words which the Father had commissioned Him to speak: As He says, "What I hear, I speak." Neither can it, with propriety,

propriety, be understood to be the Father, that was intended by I AM; for this would overturn the Redeemer's argument; who, having told the Jews, that Abraham rejoiced to see His day, and was glad, (that is, believed in Him, and had his Faith imputed to him for His Righteousness) The Jews answered, "Thou art not yet Fifty years old; and hast thou seen Abraham? Jesus said unto them, Verily, Verily, I say unto you, Before Abraham was, I AM." What! were these the Father's words? Spoken by the Father? Was it the Father, whose day Abraham saw? No one in his senses, will pretend it: Christ's argument was this; Abraham saw MY day, for, saith the Father, of Himself, before Abraham was, I AM. If the Objection is allowed, the argument falls, and must be thus: "Abraham saw My day, for, saith the Father, of Himself, Before Abraham was, *I am*." But the text, notwithstanding the Objection, retains its native energy, and receives its sanction from the solemn asseveration of the God of Truth. Verily, Verily,—Before Abraham was, I AM.

III. Again, John 10. 30. "I and My Father are ONE." Here Christ openly declared His *Oneness* of *Essence*, with the Father. After which it is said, "The Jews took up stones again to stone Him." "Jesus answered them, saying,

saying, Many good works have I shewed you from my Father: For which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not, but for *Blasphemy*; and because Thou, being a MAN, makest Thyself God." Our Blessed Redeemer, having thus frankly declared His Oneness of Essence with the Father, (for this was what they understood by His being *One* with Him; as appears from the 33. ver.) no wonder that it offended the Jews; for indeed, it was, and is to them a Stumbling-Block. Now, if Christ had not been, what they understood He declared Himself to be, we might have expected, that the Meek Redeemer would have told them, that the inference drawn from His words, was false. But instead of this, He confirms it by giving a yet further proof of the Truth of it, and explanation of His words; by pointing out to us the True Object of Saving Faith; "The † Father in the Son, and the Son in the Father." v. 38. not excluding the Holy Ghost: For True Faith, if I may so speak, hath, in its eye, believeth in its heart, and confesseth with its tongue, "The Grand Mystery
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† If this rule be true, "*Quicquid est in Deo, est ejus essentia*;" the Son must be of the same Essence with the Father.

of GOD (the Spirit) and of the FATHER, and of CHRIST; in whom are hid all the Treasures of Wisdom and Knowledge." By this we see our Saviour was not afraid, or ashamed, to declare this Glorious Truth, this Foundation-Stone of the Church, though many, to their shame, now are.

O B J E C T I O N.

By being One with the Father, He meant, One in Power, and not in Essence.

A N S W E R.

I rather apprehend, He meant One in *Essence*, for, He doth not say, "We have one Power," but, "We *are* One;" and this declaration, was laying a good Foundation for a Oneness of Power: which the most ignorant must see to be a necessary consequence of His having the same Essence. Indeed, if we were to allow the Objection, our adversaries would gain nothing; for He plainly speaks of His Power, in distinction to the Father's; and as the Father is Omnipotent, so is the Son.

C H A P. VI.

CHRIST is ABOVE ALL.

J O H N bears witness of this Grand Truth, speaking of himself, and of the Blessed Jesus, John 3. 31. he says, "He that cometh from above, is ABOVE ALL; he that is of the Earth is Earthly, and speaketh of the Earth; He that cometh from Heaven, is ABOVE ALL." So, the Apostle Paul, Rom. 9. 6. "He is over ALL, God, Blessed for Ever: This He is, as the Creator and Preserver of all Things: Col. 1. 16, 17. Besides which, He is, by the Father, as Mediator, God and Man, placed at His own Right Hand, "Far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this world but in that which is to come: And hath all Things put under His Feet, and is given to be the Head over all Things to the Church." But, that He is

over all things, only as Mediator, is a figment, inspired, I fear, by the Father of Lies. The Scripture inseparably unites His Universal and Supreme Dominion, with His Blessed Godhead. Rom. 9. 6.

O B J E C T I O N.

The Head of every Man is CHRIST, but the Head of CHRIST is GOD.

A N S W E R.

ALLOWED, but we are desirous that the Word of Truth should expound it: Phil. 2. 6, 7, 8. "Who, being in the *Form* of God, thought it no Robbery to be *equal with God*—but *took upon Him the Form of a Servant*." As Mediator, then, His otherwise co-equal Father, was His Head, through His voluntary assumption, and humiliation.

C H A P. VII.

CHRIST is the CREATOR.

THE Works of Creation, being, as the Apostle says, Rom. 1. 20. an incontestible proof of Eternal Power and Godhead; and as they

they are ascribed to none, but the Infinite and Eternal God, if we can shew, that Christ is the Creator of the Heavens and the Earth, we are left without excuse, if we deny His Immortal D E I T Y.

I. For this purpose let us attend to the Word of Truth. The Psalmist, in the most striking language, teaches this Doctrine, Psal. 102. 24, 25. " I said, O, my GOD !—of old HAST THOU LAID THE FOUNDATIONS OF THE EARTH, and the HEAVENS ARE THE WORKS OF THINE HANDS." This the Apostle expressly applies to Christ, Heb. 1. 8, 10, 11. " But unto the Son He saith—Thou Lord in the Beginning HAST LAID THE FOUNDATION OF THE EARTH: and the HEAVENS ARE THE WORKS OF THINE HANDS." Our Blessed Redeemer, then, is the Great Creator of all things in Heaven and Earth: they, with all their Glory, are the Works of His own Hands. — He that can have madness enough to dispute the force of this Passage, is fitter for Bedlam than a Pulpit.

II. THE Apostle John chap. 1. 3. Speaking of God the Word, says, " All things were made by Him; and without Him was not any thing made that was made." The Psalmist
further

further confirms the same Truth, Pſal. 33. 6. “ By the WORD of the Lord were the Heavens made:” And ſo doth the Apoſtle Paul, declare, that He made the World from nothing, Heb. 11. 3. “ Through Faith, we underſtand that the Worlds were framed, by the WORD OF GOD. So that the things which are ſeen, were not made of things which do appear.” And again, Col. 1. 16. “ By Him were all things Created that are in Heaven, and that are in Earth, Viſible and Inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers; ALL THINGS WERE CREATED BY HIM AND FOR HIM. And He is before all things and by Him all things conſiſt.”

O B J E C T I O N.

The Son, of Himſelf, did not Create the World; but the Father employed Chriſt, as an Inſtrument, in that Work.

A N S W E R.

THIS is Blaſphemy, and contradicts the expreſs words of Scripture; which in the moſt poſitive manner, declare, that God uſed no *means* in Creation. Hear what God Himſelf ſays, and give Him credence, Iſa. 44. 24.

“ Thus

“ Thus saith JEHOVAH, thy Redeemer, and He that formed Thee from the Womb, I am JEHOVAH that maketh all things, that stretcheth forth the Heavens ALONE; that spreadeth abroad the Earth BY MYSELF.” And Job saith of God, chap. 9. 8. “ Which ALONE, spreadeth out the Heavens, and treadeth upon the Waves of the Sea.” And, were we not expressly assured of this Truth, by these infallible witnesses; it is plain, from such Scriptures, as ascribe the work of Creation to Christ. Among these, is Psal. 102. 24, 25. already quoted; where, so far from instrumentality being, in the least, intimated, it is positively said, that “ *HE laid the Foundations of the Earth; and that the Heavens are the work of His Hands.*” Where then is this fancied instrumentality?—It vanishes. Those who hold the ridiculous notion, would do well to tell the world what they mean by God’s using instruments in Creation.

OBJECTION.

But, “ To us there is but One God the Father, of whom are all Things, and we in Him; and one Lord Jesus Christ, by whom are all Things, and we by Him.” 1 Cor. 8. 6.

ANSWER.

A N S W E R.

THIS Text, I conceive, refers, not to the Natural, but to the Spiritual Creation; as is plain from the words, and may be enforced, by many other passages, where Believers are represented, as *created* in Christ Jesus, Eph. 2. 10. Rev. 21. 5. Isa. 65. 17, 18. And, in this Spiritual Creation, all things are *of* GOD*; for, to His matchless Love, are we indebted for every Blessing we enjoy; and it is *by* JESUS CHRIST our Lord, as Mediator, that these Blessings are purchased for us. And that this is the true meaning of the words, is also evident, beyond a reasonable dispute, from the Apostle's assertion, 2 Cor. 5. 8. which is similar to this. Having been speaking of this Spiritual Creation, he

* God is here called, the Father, not as the Father of Christ; but as the Father of His people by Adoption and Grace. And this word God, includes Father, Son, and Holy Ghost: It signifies a *God and Father to Us*, as the Text expresses it, agreeable to the Promise of old—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a FATHER UNTO YOU, and ye shall be My SONS and DAUGHTERS, saith the LORD ALMIGHTY.

he adds ; “ All things, (i. e. in the Spiritual Creation) are *of* God, who hath *reconciled* us to Himself, *by* JESUS CHRIST:” which plainly proves, that it is the New and Spiritual Creation, that is here spoken of; our reconciliation to God, by the Obedience and Death of Jesus Christ, in which All things are *of* God, Father, Son, and Blessed Spirit; and *by* the Lord Jesus Christ.

O B J E C T I O N.

But Christ is, Himself, a Creature ; as is declared, Rev. 3. 14. and Col. 1. 15.

A N S W E R.

IN the contexts, whence the words that frame the Objection are extracted, I conceive, Christ is spoken of, as to both His Natures ; for there are expressions used, which cannot, without Blasphemy, be spoken of Him, absolutely as God ; and works, which cannot, without impiety, be ascribed to Him, as a mere Creature. As to the *Humanity* of Christ, we believe, He is as really a Creature, as any other ; and of this Nature, believe it is said of Him, that He is the *first-born* of every Creature,

ture, and the Beginning of the Creation of God, &c. † for He was thus in the Divine Decree; so, when He appeared, He was *made*, or *constituted*, and *appeared*, as such, in conformity to the express declaration of Jehovah, Psal. 89. 27. “I will make (or *constitute*, אֶתְנֵהוּ *ponam, dabo eum, &c.*) Him My *first-born*.” And, agreeable to this, He is called, the first-born of every creature, and the Beginning of the Creation of God.

O B J E C T I O N.

But Christ saith, that He can do nothing of Himself; and that the Father, which dwelleth in Him, doth the Works.

A N S W E R.



The Works, which Christ there speaks of, are not the Works of Creation, but of Mediation. As they are then, of a different Nature, and pertain to a different Character, His declarations concerning them, cannot be brought as proofs, against His being, in His own Person, the Great Creator: For, between the Works of Christ, as to Creation, and Redemption,

† In like manner, He is said to be a Lamb, slain from the Foundation of the World. Rev. 13. 8.

demption, there is as manifest a difference, as between acting as Lord of All, and His servant. Nor will it, on due attention, appear, that even the Works of Mediation, or any thing said concerning them, do derogate from His Glory, as the ALMIGHTY: He says, indeed, that of Himself, He can do nothing, and that the Father doth the Works: But does this prove, that Christ did not do them by His own Power? He tells us, in another place, “*My Father* worketh hitherto, and *I* Work;” and again, John 5. 19. tho’ He says, in the same verse, that He can do nothing of Himself, yet He adds, — “What things soever He (the Father) doth, THESE, also, doth the Son, likewise.” He only means, that He doth nothing of Himself, that is, of His own accord, and without the approbation and concurrence of the Father. He gives the same reason Himself, which is an Answer to the Objection, John 5. 30. “I can, of Mine own Self, do nothing.” Why? “Because I seek not Mine own Will, but the Will of the Father, which hath sent Me:” From all which, we may gather, that the Father, and the Son, were co-operators, and that the Power, by which He did the Works, is the Power of the Father also. In the same manner, He says, “He that believeth on Me, believeth not on Me, but on the Father, that

sent Me;" that is, He believeth not on Me only, but on the Father also. Now had the fact been, that the Power, which wrought the Works of Mediation, was simply, and only, the Power of the Father; † how, without arrogancy and impiety, could the Redeemer receive the Glory of them, as done by Himself? Mat. 8. 2. & 9. 28. & 14. 30, 31, 32. & 17. 14, to 19. Mark 1. 40, 41. & 3. 11. Luke 5. 8. This is very unlike the conduct of those, who did Miracles, by a Power, not their own: Acts 3. 6, 12. & ch. 14. 10. to 16. Nor was their behaviour after the works were wrought, more different than the manner of working. The Apostles, who wrought by the Almighty Power of God, us'd to say, "I command thee, *in the Name of the Lord Jesus*, &c. as Acts 16. 18. and chap. 9. 34. But Immanuel, who wrought with His own Arm; "*I Will*, be thou clean."

† It is acknowledged, that it is, more particularly, the office of the Holy Ghost, in the œconomy of Redemption, to work Miracles, &c. yet, as Christ is One in Essence, Power, and Glory, with the Holy Ghost, they are represented as done by Him, and without Robbery, He received the Honor of His Work, and that even from the Holy Ghost Himself: John 2. 11.

C H A P. VIII.

CH RIST is possessed of all those Excellencies, needful for the Work of Creation, which are, without exception, the absolute, and incommunicable Prerogative of Deity.

E T E R N I T Y.

To attempt a distinct proof of this, or any other of the Divine Attributes, or Excellencies, being the Lord Christ's, is needless, after a proof of His being the only Lord God. For, considered as such, every proof of an Eternal Being, is a proof of His Eternity; He being undoubtedly intended therein. This essential Property of the Divine Nature, however, is clearly revealed to be His prerogative.

I. THE Prophet Isaiah calls Him, chap. 9. 6.—
“The EVERLASTING FATHER;” (or, more properly, the FATHER of ETERNITY.)

O B J E C T I O N.

O B J E C T I O N.

The word, translated Everlasting, may properly be rendered — the future Age, or, the World to come, or Eternity to come, אבִי עֵד

A N S W E R.

I think, it rather signifies in this place, not merely Eternity past, or Eternity to come, but Eternity, in the proper sense of the term, including, past, present, and future. Agreeable to this, and in the same sense of the word; it is said of the High and Lofty One, whose Name is Holy, and who dwelleth in the High and Holy Place, that He שֹׁכֵן עֵד “Inhabiteth ETERNITY,” Isa. 57. 15. which, I think, cannot well be construed, in the sense of our adversaries.

II. AGAIN, PROV. 8. 23. Christ saith, “I was set up from EVERLASTING, from the Beginning, or ever the Earth was.” If then, He was *set up* from Everlasting, as a Covenant for His people, surely He is the Inhabiter of Eternity. And to this effect, Micah speaks, chap. 5. 2. “His goings forth have been from of Old, from EVERLASTING,” Wherefore, also, Christ Himself saith, “Before Abraham was, I AM;”
not

not I *was*, but I *am*: The same Yesterday, To-day, and for Ever.

S E L F - E X I S T E N C E .

OUR Blessed Redeemer, being the Great Jehovah, as already proved, must, as such, be Self-Existent.

THIS also, the Apostle affirms, 1 Tim. 6. 16. where he saith, "He is the Blessed, and only Potentate, the King of Kings, and Lord of Lords; who *only* hath IMMORTALITY:" That is, He only hath it without derivation, without subordination. But we do not, (because Christ ONLY is said to have *Immortality*) mean to exclude the FATHER and HOLY SPIRIT, from being, in the same manner, possessed of it; any more than we deny the Son, and Holy Ghost, to be the True God, when the Father is *only* said to be so: John 17. 3. See 1 John 5. 20.

THE Self-Existence of our Blessed Redeemer, is also plainly pointed at, in those passages, where He says of Himself, "I AM:" As John 8. 24. "Ye believe not that I AM, ye shall die in your Sins:" And John 8. 58. "Before Abraham was, I AM." Now, as none but God, is independent and underived, so none but He, can, without blasphemy, say of himself, I AM:

AM: See Col. 1. 17. "He IS before All things."

O B J E C T I O N.

The Life of Christ, is derived from the Father, as He saith, John 5. 26. "As the Father hath Life in Himself, so hath He given to the Son, to have Life in Himself.

A N S W E R.

THE *Natural Life* of Christ, is not here to be understood; for, He is speaking, not of that, but of *Eternal Life*, which was given to Him, as the Head and Representative of His Church, and to His Church, in Him; and respects Him, only as Mediator; for, as such, ALL Things were given to Him, of the Father; therefore He says, "I *live* by the Father; so, he that eateth Me, even he shall *live* by Me;" and, "Because I *live*, ye shall *live* also;" and, "I am the *living* Bread, which came down from Heaven: if any Man eat of this Bread, he shall *live* for Ever:" John 6. As if He had said, As *Eternal Life*, is bestowed on Me, as Representative of My People, by the Father, for Mine; so, every one, that eateth of Me Spiritually, shall *live* by Me, shall enjoy *Eternal Life*, for, "God hath given unto us *Eternal Life*,

Life, and this *Life* is IN His Son ; therefore, he that hath the Son hath *Life*." 1 John 5. 11. 12. *LIFE*, in these passages, appears to have a particular reference to the Resurrection, whether Spiritual or Corporal, is not material : See chap. 5. 21, 25. &c. agreeable to which, Christ says, " I am the RESURRECTION and the LIFE." — It is, at most a *communicable* Life, and the Objection is explicitly confuted, when the Redeemer says, ver. 21. " As the Father raiseth up the Dead, and quickeneth, even so, the Son quickeneth whom He will ;" and chap. 6. 57. " As I LIVE by the Father, so he that eateth Me, even he shall LIVE by Me." Is this His *Essential*, or *Natural* Life? If so, he that *eateth* of Christ, only then begins to live *naturally*, which supposes, that he acts, before he exists, for it should be observed, the same LIFE which Christ has of the Father, He bestows upon His People.

O M N I S C I E N C E.

SOLOMON, at the Dedication of the Temple, in his Prayer to JEHOVAH, addresses Him in these words, " Then hear Thou in Heaven, Thy Dwelling Place, and forgive, and do, and give to every Man, according to his ways ; whose heart Thou knowest, (for Thou, even

O

Thou,

Thou, ONLY, knowest the hearts of all the children of Men)" 1 Kings 8. 39. Now, I should suppose, if the Word of God says, of any one, that he knoweth these things, this person must either be this JEHOVAH, or the Scripture must be contradictory; yet we have nearly the same words spoken by CHRIST, of Himself, which, duly attended to, erases the very foundation of Arianism. Rev. 2. 23. "All the Churches shall know that I am HE, (the very Person of whom ye have heard, 1 Kings 8. 39.) which searcheth the Reins and Hearts; and I will give unto every one of you, according to his ways." Therefore CHRIST is Jehovah, the OMNISCIENT GOD.

WE are also assured of this Truth, by the Evangelist, John 2. 24, 25. "But Jesus did not commit Himself unto them, because He knew all Men; and needed not that any should testify of Man; for He knew what was in Man;" and Peter confesses His unlimited Knowledge, even to the inmost Thought of His Heart: "Thou knowest all Things, says he, Thou knowest that I love Thee."

AGAIN, the Apostle Paul sets his Seal; for, Heb. 4. 13. speaking of the Word, Christ Jesus, he expresses himself in language, which conveys the most exalted ideas of His Greatness,
and

and of the unbounded view of His All-Seeing Eye: Neither, says he, is there any creature that is not manifest in His Sight; but *All things* are naked, and open, to the Eyes of Him, with whom we have to do. See, also, Matt. 9. 4. John 16. 19. &c.

O B J E C T I O N.

Christ Himself says, that He knew not the Day of Judgment.

A N S W E R.

It should be remembered, that Immanuel is acting in the assumed character of the Father's Servant, and if we were to attend to many of His declarations, respecting Himself, and work, retaining this Scriptural idea, we should be less harrassed and perplexed in reading the Word of God, than Christians frequently are. — I conceive, Christ did not mean, that, as a Divine Person, He actually was ignorant of this Day, (for this would contradict other declarations concerning Him: John 21. 17. Heb. 4. 13. &c. &c. &c.) but, that He did not *know* it, to *reveal* it; this may be called, a *stale salvo*, but it contains sound Divinity; which will appear plainly, if we remember, that He came to do the

Father's Will; that as He *heard* He *spake*, &c. In this view, though He had an undoubted Knowledge of it, yet, because the particular circumstances of things, rendered it improper to declare it, He says, He knew it not. It was no part of Christ's Office, to declare when the Day of Judgment was; He never heard it: It was not one of the things given into His Hands, as Mediator; The Father never commissioned Him to reveal this to the sons of men. In like manner, it is said of Him, that He could do no Great Works among His countrymen, because of their unbelief; not that He had no Power to act there, as well as elsewhere; but it is said, He could not, because the particular circumstances of things would not admit of it. Indeed, if this be allowed as an argument against His Omniscience, it may, with equal Truth, be asserted, that JEHOVAH is not Omniscient: He Himself, speaking of His rebellious church: Hos. 8. 4. says, "They have set up Kings, but not by Me; they have made Princes, and I KNEW IT NOT." By which it must be understood, that He knew it not to *approve* of it, as of Christ that He knew not the Day of Judgment to *reveal* it.

OMNIPOTENCE.

WE cannot deny this Attribute to be His, without giving the Holy and Blessed God, the lye: Beware, then, O *sagacious* man, how thou defiest His Almighty Arm! He saith, Rev. 1. 8. "I am Alpha, and Omega, the Beginning, and the Ending, which is, and which was, and which is to come, the ALMIGHTY." See Isa. 9. 6. Psal. 45. 3.

THE Apostle Paul's words are very striking, Phil. 3. 21. "The Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His Glorious Body, according to the working, *whereby He is* ABLE, *even to subdue ALL Things unto Himself.*" Where then is greater Power? Can He subdue *ALL*, and have any stronger than Himself?

AGAIN, 1 Tim. 6. 15. he calls Him "The Blessed and ONLY POTENTATE; the King of Kings, and Lord of Lords." Is He the only Powerful, and not Omnipotent?

So also, Heb. 1. 3. it is said, that He is "the Express Image of His (the Father's) Person,

son, *upholding all things by the Word of His Power*: To Him, therefore, the following sublime description of Divine Majesty, and Infinite Power, is truly applicable; which removeth the mountains, and overturneth them in His Anger; which shaketh the Earth, out of her place, and maketh the pillars thereof tremble; which, commandeth the Sun, and it riseth not; and sealeth up the Stars; which alone spreadeth out the Heavens, and treadeth upon the Waves of the Sea; which doth Great Things, past finding out, and Wonders without number: For, "*He is God, before All Things, and by Him All Things consist.*" Col. 1. 17.

OMNIPRESENCE.

THERE is something well worth our observation, in the words our Saviour used, when He laid claim to this Attribute, which is, that in His promise of Divine Assistance to His People, He doth not say, He *will be* with them, but His Language is, "Where two, or three are gathered together, in My Name, there **A M I** in the midst of them:" Matt. 18. 20. And, chap. 28. 20. "Lo! I **A M** with you alway, even unto the end of the World:" By which, I think, He would teach us, that He always *had* been, then *was*, and ever *would be*,
with

with His People. So, that if Christ performs what He there promised, He is not confined to Time, nor Place; for, "If we ascend up into Heaven He is there; if we make our bed in Hell, Behold, He is there also: If we take the wings of the Morning, and fly to the uttermost parts of the Sea; even there, as a Shepherd, will His Hand lead us, and His Right Hand shall hold us." And by the way, the old salvo will not do here; it cannot well be said, that Christ meant the Father; if it should, see John 14. 23. where Christ says, "If any man love Me, he will keep My Words, and My Father will love him, and WE will come unto him, and make OUR Abode with him."

HE is IMMUTABLE.

IMMUTABILITY is so Essential and Peculiar to the Godhead, that according to the Nature of it, none but a Being of Infinite Perfection can possess it, either in His Nature or Counsels; but we have it recognized in Holy Writ, that Jesus Christ is *Immutable*; He is said to be "The same Yesterday, To-day, and for Ever." Heb. 13. 8. This is unquestionably intended of Jesus Christ, and irrefragably proves Him to be the Only and Eternal God. Adversaries to the
Truth,

Truth, acknowledge, that Rev. 1. 8. "Who is, and who was, and who is to come," is the sense of the Name Jehovah, and can be used only of the Living God; but it is insisted, if one of these passages can be used of none but God, neither can the other; if the one expresses the Name Jehovah, and implies Self-Existence, Independence, Eternity, and Immutability, so does the other. Let them be compared, and this will appear undeniable:

Rev. 1. 8. Who was——Who is,——And who is to come,	
Heb. 13. 8. The	} To-day,—And for Ever.
same Yesterday,	

And if superior strength must be ascribed to either of these passages, it must be to the latter, for, (*inter alia*) it should be observed, that (ὁ αὐτός) the same should run through the whole. "Jesus Christ, the SAME Yesterday, the SAME To-day, and the SAME for Ever." and happy this for the sons of Adam! What effect hath it? Mal. 3. 6. "I am JEHOVAH, I change not, *therefore* ye sons of Jacob are not consumed." What faith the Prophet, Lam. 3. 22? "It is of the Lord's Mercies that we are not consumed, *because His Compassions fail not.*" And what faith the Apostle? It is because Jesus Christ is the same, "*Yesterday, To-day, and for Ever.*"

Ever :" That He hath said, "I will never leave thee nor forsake thee." Heb. 13. 5. So that we may now boldly say, "The LORD is my helper, and I will not fear what man shall do unto me."

THE Apostle, Heb. 10. 11, 12. sets an immoveable seal to this Truth, "Thou, Lord, in the Beginning, hast laid the Foundations of the Earth, and the Heavens are the work of Thine Hands: They shall Perish, but Thou remainest; and they, *all*, shall wax old, as doth a garment, and as a vesture shalt Thou fold them up; and they shall be changed; but Thou *art the same*, and Thy Years shall not fail."

He is INVISIBLE and INACCESSIBLE.

—"DWELLING IN LIGHT, WHICH NO MAN CAN APPROACH UNTO; WHOM NO MAN HATH SEEN, NOR CAN SEE:" 1 Tim. 6. 16.

HE is IMMENSE.

THIS is a *Perfection* peculiar to God, it *cannot possibly* be ascribed to any but Him; for, whatever is *Immense*, is God; but Christ is *Immense*;

P

Eph. 1.

Eph. 1 23. "He—FILLETH ALL IN ALL,"
Therefore, HE is God.

The *HOLY GHOST*, is called *His SPIRIT*.

It is said, Rom. 8. 14. "As many as are led by the *Spirit* of GOD, they are the Sons of GOD. For ye have received the Spirit of Adoption, whereby we cry, Abba, Father." This Spirit of Adoption is the Spirit of GOD; for, as many as are led by Him, "are the Sons of GOD." But the Spirit of Adoption, is the Spirit of CHRIST. Gal. 4. 6. "GOD hath sent forth the *Spirit of his Son*, into your Hearts, crying, Abba, Father." Therefore the *Spirit* of CHRIST is the *Spirit* of GOD, and consequently, Himself is very God.

AGAIN, Rom. 8. 9. "But ye are not in the Flesh, but in the Spirit, if so be that the *Spirit* of GOD dwell in you: Now if any man have not the *Spirit* of CHRIST, he is none of His." Here that which in one Sentence, is called the *Spirit* of GOD, in the next is called the *Spirit* of CHRIST: Which undoubtedly shews that the Spirit of Christ is the Spirit of God; a fact, sufficient of itself, to prove, that Christ Himself is the living and true God.

The

The Prophets were inspired by His Spirit.

SPEAKING of CHRIST's Salvation, the Apostle says, 1 Pet. 1. 10, 11. "Of which Salvation the Prophets have enquired, and searched diligently, who prophesied of the Grace that should come unto you: Searching what, or what Manner and Time, the SPIRIT OF CHRIST, which was in them, did signify, when it testified beforehand of the sufferings of CHRIST." See Numbers 12. 6.

HE is not a Mere MAN.

THIS, the Apostle expressly declares, Gal. 1. 1. "Paul, says he, an Apostle, (*not of Men, neither by Man, but by JESUS CHRIST, and God the Father*) and v. 12. "for I neither received it (the Gospel) *of Man*, neither was I taught it, but by the Revelation of JESUS CHRIST." I hope it will not be said, that he was not a Man, because the Father dwelt in Him; for the Father is here spoken of, in distinction from him. Now he that saith, that he is nothing more than Man, tho' never so great a Man; or that he is something more than Man, only because the Father dwells in Him; gives the lye to Him,

who spake as the Spirit gave utterance : In this mirror, is divinely portrayed the futility of such arguments, as are distilled from passages, which declare Christ to be *Man* ; for, till they can prove that the Apostle's words, here, and Rev. 5. 3, 8, 9. have no meaning, I must believe that he is GOD as well as Man.

He is the Object of Divine Worship.

IT being granted, that the * Angel, who appeared in Old Times to the fathers, was the LORD JESUS CHRIST ; it is most plain that He was worshipped : Witness the blessing of Israel, with which He blessed the Sons of Joseph. It is said, Gen. 48. 15. " He blessed Joseph, and said, GOD, before whom My Fathers, Abraham and Isaac, did walk ; the GOD which fed me all my life long, unto this day ; the ANGEL which redeemed me from all evil, bless the lads." Was not this worshipping Him ? Should any deny

* THE word Angel signifies, *one sent* ; that stuff gathered from antichristian legends, which describe Angels in an human shape with bird's wings, is to be rejected, especially when Christ is supposed to be such an Angel ; for the word, when applied to Him, does not signify a *created Spirit*, but the uncreated Deity, and His being called the Messenger, or Angel of the Lord, describes only His Office and not His Person. See Gal. 4. 4, 5.

deny it, let the Apostle be umpire, Heb. 11. 12.
 “ By faith, Jacob, when he was dying, blessed both the Sons of Joseph, and WORSHIPPED.”
 See also, Jos. 5. 13, 14, 15.

THUS the Psalmist, also, Psal. 102. 24, 25.
 “ I said, O my God, take me not away in the midst of my days: Thy years are throughout all Generations.” This was spoken, faith the Apostle, to CHRIST, Heb. 1. 10. And was not this Divine Worship, the worship due alone to God? if it was not, I know of none: For who, except God, hath the disposal of Man’s life. Who, but He, dare say, “ I kill, and I make alive?”—The combined art of Earth and Hell, can never evade the force of such a passage as this.

PAUL prays to CHRIST, 2 Theff. 2. 16, 17.
 “ NOW our LORD JESUS CHRIST—Comfort your Hearts, and stablish you in every good Word and Work.” And it is set down as a distinguishing mark of the true Christian, that he calls upon the LORD JESUS CHRIST. The Apostle, 1 Cor. 1. 2. directs his Epistle, “ to all, that in every place, *call upon* JESUS CHRIST.” And we are told, Acts 9. 20, 21. after his conversion, Paul preached CHRIST in the Synagogues, that He is the Son of God; and that all who heard him were
 amazed,

amazed, and said, Is not this he that destroyed them which *called upon this Name* at Jerusalem?" Are not these warrants sufficient for us to worship Him? What greater have we for the worship of any God at all?

RELIGIOUS worship was paid to our Saviour, at his Ascension: Luke 24. 53. "And it came to pass, when He (CHRIST) blessed them, (His disciples) He was parted from them, and carried up into Heaven, and they *worshipped* Him:" So, Matt. 14. 33.

WE have also a notable example set before us, by the Martyr, Stephen; which should teach us, in our need too seek Him, who is Mighty to Save. It is said, Acts 7. 59. "And they stoned Stephen, calling upon God, and saying, LORD JESUS receive my Spirit." O Blessed Martyr! thus amidst his enemies, to confess his *God*; for if He was not such, Stephen was an Idolater in his latest moments; and, with his dying breath, dishonoured God; robbed Him of His glory, and gave that to the creature which was the Creator's due. But Stephen knew that his Spirit was to return to God that gave it; and therefore prays, "Lord Jesus receive my Spirit." Jesus is, supposed to be by some, a dependent God; but we are commanded to worship none such, Exod.

34. 14. Thou shalt worship *no other god*: for JEHOVAH, whose Name is Jealous, is a Jealous God. Yet Principalities and Powers are commanded to stoop to Him, whom we call Jesus of Nazareth: Psal. 97. 7. “*Confounded* be all they that serve graven Images, that boast themselves of Idols: *Worship Him all ye gods.*” Heb. 1. 6. And to worship, we might add Divine Adoration: Our Saviour, Himself, tells us, John 5. 23. “That all men should honour the Son even as they honour the Father. He that honoureth not the Son, (says He) honoureth not the Father.” Which teaches us, that our honour done to the Father, when we neglect with the same breath to praise Jesus, is to dishonour God. If then we would worship God acceptably, our praise should embrace the Poet’s determination,

“ ——— never shall my harp thy Praise

“ Forget, nor from thy Father’s praise disjoin.”

HE forgiveth INIQUITY.

INSTEAD of taking any particular notice of the many great evidences that might be had for this Truth, in divers circumstances of the Redeemer’s Life, we have one altogether decisive, Col. 3. 13.

“ Forgiving one another, as Christ forgave you,

so also do ye ;” which is a most *solid* and *invincible* evidence of His *real* and *proper* Deity. Was there not another in the Word of God, this alone is sufficient to prove that Christ is God ; by our Sins we offended God only, so as to need *forgiveness*. None but He whose law it is, is properly offended by the breach of it ; it is an infamous presumption so far to usurp the Divine Authority, as to suppose Sinners against God needed a creature’s pardon. Christ, therefore, if this text has any meaning, must be that Being, whom we have, by our Sins, justly offended, and who has freely forgiven us *for His own Name Sake* : even the Eternal God.

BESIDES which, there are, throughout the Sacred Oracles, such Divine expressions * used, concerning CHRIST ; such high titles given Him, and Godlike works † ascribed to Him, that it is impossible we should err in this fundamental article of our most Holy Religion ; unless wilful prejudice, or absolute infidelity, be engaged in opposing the Truth, in those on the one hand, who, lacking the Spirit, are determined to dethrone the

LORD

* 1 Theff. 5. 28. Jude 21. and compare Eph. 5. 27. with Jude 24. 25. Phil. 3. 21.

† Compare Eph. 3. 2, 3. with Gal. 1. 12. Acts 9. 15, 17. &c. &c.

LORD of Life and Glory, and to tread under foot His most precious Blood as an unholy Thing; and in those, on the other hand, who seeing so small a degree of the sinfulness of Sin in general, and of their own Hearts, in particular, that they dare to trust their Salvation on an arm of flesh; and thereby incur the Curse of God denounced against such, to their utter Confusion, Jer. 17. 5.

C H A P. VII.

He is *G O D* and *M A N*.

WHAT follows will evince that the Scripture is one continued chain of evidence, in its declarations of this Truth; that the SEED of the Woman should be the GREAT JEHOVAH; or, in other words, that the Messiah JESUS, was GOD and MAN.

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THIS

THIS Truth was believed in, and embraced, in the first age of the Church. The words of our mother Eve, evidence this. Gen. 4. 1. "I have gotten (not "A man *from* the Lord," as our Translation has it, but) the MAN, the JEHOVAH;" or, "the *very* JEHOVAH," קניתי איש את־יהוה She here calls the same Person JEHOVAH, and MAN; which shews, she expected, that the Promised Seed, who was to bruise the Serpent's Head, would be, in One Person, GOD and MAN.

JER. 23. 5, 6. "Behold, the days come, saith JEHOVAH, that I will raise unto David a Righteous BRANCH:—And this is the Name by which He shall be called; The Lord (JEHOVAH) our Righteousness." Here the Lord makes a Gracious Promise, that in the Fulness of Time, He would raise unto David a Righteous BRANCH: that is, He should be of the *Seed* of David. And it is added, that *He* should be JEHOVAH. Of this we have a more explicit account, by the Prophet Isaiah. Isa. 9. 6. Unto us a *Child* is Born, unto us a *Son* is given;—And His Name shall be called, The MIGHTY GOD, the EVERLASTING FATHER." It is here said, that the CHILD should be the *Mighty* GOD, and that the
CHILD

CHILD BORN IN TIME, should be the FATHER OF ETERNITY. An heterodox paradox indeed, if these both speak of the same Thing.

AGREEABLE to the above Prophecies, Christ declared Himself, Rev. 22, 16, to be, not only as a MAN, the offspring, or Branch, of David; but also as GOD, the *Root*, from whence He *sprang*. "I am the ROOT and OFFSPRING of David."

OUR Saviour, upon the Jews acknowledging the Christ to be the Son of David, asked them How He was David's Lord, as it is expressed, Psal. 110. 1? The Jews, we are told, were speechless, and the reason is plain. They had already confessed Him to be David's *Son*, and they saw that they could not join Issue with Truth, unless they had confessed Him David's LORD, and, as such, the Most High GOD: Mat. 22, 42, &c.

THUS, also, the Apostle Paul, Rom. 1. 3, 4. "Christ Jesus, our Lord, was made of the Seed of David, *according to the Flesh*, and declared to be the Son of God, with Power, *according to the Spirit of Holiness*." Observe, "According to the Spirit of Holiness, *declared*

to be the Son of God;" that is, according to His Own Almighty Power, which raised Him: But, "according to the Flesh, the Seed of David." Who can invent language more decisive?

AGAIN, it is said, Rom. 9. 5. that "of the fathers, *as concerning the FLESH, Christ came*; who is over ALL, GOD, Blessed for Ever." Observe, He did not, *as GOD*, come of the fathers; but *as MAN,—as concerning the FLESH*: Yet was He, tho' made in the likeness of Sinful Flesh, over ALL, GOD, Blessed for Evermore.

THE Apostle recognizes the same Truth, 1 Tim. 3. 16. "GOD was *manifest* in the FLESH;" that is, by assuming and uniting the Human Nature to His Eternal Godhead.

It is also said, John 1. 1, 14. that the Word, who is there declared to be GOD, was made Flesh: "In the Beginning was the Word, and the Word was *with* GOD, and the Word *was* GOD—And the *Word was made* FLESH."

THE Apostle again, speaking of this Truth, tells us, that the second MAN is the LORD *from Heaven*, 1 Cor. 15. 47.

OUR

OUR Blessed Saviour is also called IMMANUEL, Isa. 7. 14. and Mat. 1. 23. that is, “*God with us* ;” or, God in our Nature ; or, God, manifested in the Flesh : See Micah 5. 2.

LASTLY, John 2. 19, 21. and 10. 18. Our Blessed Saviour, who spake in Language worthy of a God, in the most express and striking manner, convinces us of this Truth, “ JESUS said unto them, destroy this Temple, and in three days *I will raise it up*. But He spake of the Temple of His Body. No man taketh it, (My Life) from Me ; but I lay it down of Myself : I have Power to lay it down, and I have Power to take it again.” He plainly shews us, that He was possessed, Personally, of a Power, which He had not, as Man. As to His *Manhood*, He was to lay down His Life ; as to His *Divinity*, or *Godhead*, He had Power to raise it again : For none but the Mighty God, hath Power to awaken from the sleep of Death. See how peremptory He is ! He doth not say, I lay down my Life, but know it shall be raised again ; but, “ I will do it ;” and we are informed, that the Glorious Person, who did this final act of the Christian’s Hope, is G O D, as appears from Acts 4. 10. Let it not be said, that God, who raised Him, was the Father only ; for, unless He co-operated, and, in
Union

Union with the Father, raised Himself, by His own Almighty Power, we can see neither Propriety nor Truth in that declaration, "*I will raise it up.*"

FROM what hath been said, it evidently appears, that our Redeemer, the LORD JESUS CHRIST, is GOD and MAN: Neither doth a declaration of His being God and Man, suppose Him Two distinct Persons; the Two Natures are so united, as to constitute One Person only: For, as soon as the Human Nature began to have Being, in the womb of the Blessed Virgin, it was prevented from subsisting in itself, and was united in the Person of God, Eternally to subsist therein. This Personal Union, is the only cause of Christ's Blood being truly Efficacious, and Worthy of being called, **T H E B L O O D O F G O D.**

O B J E C T I O N.

When the Redeemer came into the world, He took only a Body of Human Flesh; for He is never said to take an Human Soul, but Flesh, only.

ANSWER,

A N S W E R.

It is allowed, that when the Incarnation is spoken of, Christ is said to take *Flesh*; but it is insisted, on the infallible Testimony of Scripture, that the word *Flesh*, is often used to express the whole Person of a Man, Body and Soul; for instance, Rom. 3. 20. "By the Deeds of the Law there shall no FLESH be Justified in His Sight." Let the reader judge for Himself whether *Souls*, (which are the most noble part of Men, and more particularly the subjects of Justification) are not Included, or rather, principally intended: If so, as the Truth certainly is, the Objection vanishes: So Luke 3. 6. "And all *Flesh* shall see the Salvation of God." I hope the *Souls* are here included also: So Mat. 24. 22. "And except those Days should be shortened, there should no FLESH be saved." Is not the Salvation of the SOULS, as well as of the *Flesh* intended? So Acts 2. 17. &c. &c. &c. I think, the reason why the *Flesh* only is mentioned in such Texts as these, as well as where the Incarnation of the Redeemer is spoken of, without any apparent regard to the Soul, is, because *Flesh*, or *Body*, is the most obvious part

part of the Man, and therefore used *synecdochally*, to express the whole Man, Body and Soul.

OBJECTION.

But Flesh, when it includes Body and Soul, is always spoken of Men, as fallen, and corrupted, and therefore cannot, with propriety, be applied to Christ.

ANSWER.

As all Flesh are corrupted, How could they be otherwise spoken of, than as such? If they could not, properly, the Objection carries no weight. But if, by Flesh, the Objector would have us understand, that Corruption, which is in the Nature of Man, that Body of Sin and Death, which the Apostle speaks of, as, Rom. 8. 5. 6. 8. 13. I think, many instances in the Bible justify me, if I say, this is not the sense in which it is oftentimes used; as Rom. 3. 20. Luke 3. 6. Matt. 6. 22. & 24. 22. Acts 2. 17. 26. 1 Cor. 1. 29. Ephes. 6. 12. And to the same effect is Matt. 16. 17. where the *Soul*, which is *only* intended, is called *Flesh* and *Blood*: Which several passages combine to demonstrate, that by
Flesh

Flesh, or the *Body*, is meant the whole Man *Body* and *Soul*: And as the word *Flesh* is oftentimes used in Scripture, to express the whole Nature of Man, *Body* and *Soul*, without any particular regard to his Corruption; I conclude, the same word may, with the greatest propriety, be used in speaking of the Incarnation of the Lord Jesus, to express His Human BODY AND SOUL. The Foundation of this Objection, is, that the Lord Christ, had a Pre-Existence, as an Human Soul, and, that that which assumed the Human Nature, was this *Human Spirit* only, of which last, there is, in fact, not the least glimpse of appearance in the Scripture; but on the contrary, the Truth, as it appears in that Sacred Volume, is, that it was GOD, who was made, or assumed *Flesh*, that is, the whole *Human Nature*: For, not a single passage where the Incarnation of Christ is mentioned, says, or intimates, that it was an *Human Spirit*; but many of them positively declare, that it was GOD—The *Word* was GOD, and the WORD was made *Flesh*;—GOD manifested in the *Flesh*, John 1. 1. 14. GOD *with us*, Matt. 1. 23.—Of whom (i. e. the Fathers) *as concerning the Flesh*, Christ came, Who is *over All*, God, *Blessed for Ever*: Rom. 9. 5.--Unto us

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a Child

a *Child* is born, unto us a *Son* is given, and His Name shall be called the *Mighty God*.' Isa. 9. 6.—Who, being in the FORM, (Essence) of GOD, thought it no Robbery to be EQUAL with GOD—took upon Himself the *form of a servant*: Phil. 2. 6, 7.—I have gotten the *Man* the JEHOVAH, Gen. 4. 1.—“I will raise unto David a Righteous *Branch*, and His Name shall be called JEHOVAH *our Righteousness*.” Jer. 23. 6. &c. &c. I hope these are undoubted evidences to demonstrate that it was GOD, and not an *Human Spirit*, that assumed the Human Nature; and till some *more express* passages can be produced, where it is said, His Human Soul took upon it Human Flesh, I am bound to reject it as a fallacious notion - - - As to our Redeemer's Soul, it is probable, that, like the First Adam, His Type, Gen. 2. 7. “The Lord God breathed into his nostrils the Breath of Life.”

C H A P. IX.

Of the HOLY GHOST.

IT is not so much to be wondered at, that Men, who, seldom read their Bible, but love their lusts better than God ; should deny the truth, for which they ought to contend ; but that those who were esteemed pillars in God's Temple, should fall Victims to errors so flagrant, is strange indeed ! How, alas are the Mighty fallen ! May He, whose power it is, confound their devices, and convince their Souls ; in the meanwhile, I shall attempt to shew, that the Holy Ghost, is the ever blessed and adorable God, and first, for this purpose, that the incommunicable Name, Jehovah, is applied to him.

H E is J E H O V A H.

THAT He is so called, is Evident, Psal. 68. 18. "Thou hast Ascended! Thou hast led Captivity Captive! Thou hast received gifts for Men, yea, even for the Rebellious also; that the Lord God (JEHOVAH) might dwell among them." Now, this Jehovah, the Apostle assures us, is the HOLY GHOST. 1 Cor. 6. 19. "What, Know you not that your Body is the Temple of the HOLY GHOST, which is in you?" This was what the Psalmist spake of; this was that Gift received by Christ for Rebel Man. Therefore, the HOLY GHOST is JEHOVAH.

So also, Numb. 12. 5, 6. "And the LORD called Aaron and Mizraim, and said, If there be a Prophet among you, I JEHOVAH, will make myself known to him in a Vision; and will speak unto him in a Dream." This was JEHOVAH's Promise of Inspiration, and the Way in which He declared, He would make His will known to His People. The Apostle, 2 Pet. 1. 21. explains this Passage, and tells us whom this JEHOVAH, the Inspirer, was. "The Prophecy, " says he, came not in Old Times by the
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the Will of Man ; but Holy Men of God, spake, as they were moved, by the HOLY GHOST." Therefore, the HOLY GHOST is JEHOVAH.

Accordingly, we are told, Isa. 6. 8, 9. that the Prophet heard the *Voice* of JEHOVAH ; And, he said, " Go, and tell this People, hear ye, indeed, but understand not ; &c." This *Voice*, the Apostle tells us, was the *Voice* of the Holy Ghost. Acts 28. 25, 26. " Well *spake* the HOLY GHOST, by the Prophet Esaias, unto our Fathers, saying ; Go, unto this People and say, hearing, ye shall hear, &c. The HOLY GHOST, then, is JEHOVAH.

EZEK. 3. 24. The Prophet, says, " The SPIRIT entered into me, and set me upon my feet, and spake with me, and said unto me—When, I speak with thee, I will open ~~My~~ Mouth, and thou shalt say unto them, Thus saith the Lord God (ADONAI JEHOVAH.) He is also addressed by the Prophet, by the same August and Divine Appellation. Ch. 4. 14. " Ah, Lord God, behold, my Soul hath not been polluted, &c."

EXOD. 17. 7. " And he called the Name of the Place Massah and Meribah, because of the Chiding

Chiding of the Children of Israel, and because they Tempted the Lord (J E H O V A H) saying, &c." The Apostle, quoting part of the 95th Psalm, informs us, that J E H O V A H, who is here said to be Tempted, was the HOLY GHOST. Heb. 3. 7, 8, 9. "The Holy Ghost, saith, To-Day, if ye will hear *his* Voice, harden not your Hearts, as in (Meribah) in the Wilderness; when your Fathers Tempted *Me*, Proved *Me*, and saw *My* Works." What, then, can be more evident, than, that the HOLY GHOST is JEHOVAH? For, He that was Tempted was JEHOVAH; and, He that was Tempted, was the HOLY GHOST, therefore the HOLY GHOST, is JEHOVAH."

JUDGES 15. 14. It is said of Sampson, when his great strength is spoken of, that, "the SPIRIT of the Lord *came mightily upon him.*" and chap. 16. 20. Where the loss of this Strength is recorded, that, "He wist not that the Lord (JEHOVAH) was *departed from him.*" Those who remain unconvinced, under such a Divine Light, would disbelieve it, tho' an Angel from Heaven, should declare it.

H E is called G O D.

EXOD. 31. 3. "And JEHOVAH spake unto Moses, saying; I have filled him, (Bezaleel) with the Spirit A L E I M," or G O D the S P I R I T; not the S P I R I T of G O D, and this is the current language of Scripture; and by the way, I think His distinct, Personality is pointed at, in order, more emphatically to assure us, that this was the work of that particular Person, as it was afterwards to form Christ's Human Nature, of which these things were types.

THE Apostle, speaking of the New Birth of Christians, sometimes, ascribes the Work to the S P I R I T, and sometimes to G O D, John 1. 13. 1 John 4. 7. and John 3. 5, 6, 7, 8. and 1 John 5. 4. Now unless the S P I R I T is that God, where is Scripture Harmony? Where is Truth? What is very observable is, that in two of these Passages, regeneration is ascribed to God, and to the Spirit in the same Words and Letters.*

* John 3. 6. Το γεγεννημένον ἐκ τοῦ πνεύματος
1 John 5. 4. Το γεγεννημένον ἐκ τοῦ Θεοῦ

AGAIN,

AGAIN, Acts 5. 3, 4. The Apostle charges Ananias, with lying to the HOLY GHOST; "Ananias, why hath Satan filled thine Heart to Lye unto the HOLY GHOST?—thou hast not lyed unto Man, but unto GOD." Here lying to the HOLY GHOST, is expressly called, lying unto GOD; therefore he is GOD.

1 COR. 12. 4, 6, 11. "There are diversities of Gifts, but the same SPIRIT,—and, there are diversities of Operations, but, it is the same God which worketh all in all." And, adds, "All these worketh that *One* and the *Self-same Spirit*, dividing to each, severally as he will." Who, that is not wilfully blind, can but see the Glory of the Blessed Spirit, as the Almighty God?

Believers are called the Temple of GOD, because the SPIRIT dwells in them: Which plainly intimates, that the SPIRIT is GOD. 1 Cor. 3. 16. "Know ye not, that ye are the *Temple* of GOD?" 1 Cor. 6. 19. "What, know ye not that your Body is the *Temple* of the HOLY GHOST, which is in you?" In the former passage, Believers are called the *Temple* of GOD; in the latter, the *Temple* of
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of the HOLY GHOST. May I not then, conclude that He is very God?

HE is called the LIVING GOD.

THE Holy Ghost saith, Heb. 3.10. "They do always err in their Hearts, and they have not known *My Ways*." The Apostle, makes an application of this, v. 12. and says; "Take heed lest there be in you an Evil Heart of Unbelief, in departing from the LIVING GOD." It is thro' our Evil Heart, that we err, and thro' ignorance of the Ways of the *Spirit*, as the *Living God*, that we depart from Him.

THE Apostle, speaking to Believers, says, 2 Cor. 6. 16. "Ye are the Temple of the LIVING GOD." Who this *Living God* is, the Apostle expressly teaches us, 1 Cor. 6. 19. "Your body is the Temple of the HOLY, GHOST:" Therefore, the HOLY GHOST is the LIVING GOD.

HE is the GOD of ISRAEL.

2 SAM. 23. 2, 3. "The SPIRIT of the Lord spake by me, the GOD of *Israel* said, The Rock of *Israel* spake to me, &c." Is not,
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then, the Holy Ghost the God of Israel? The SPIRIT of the Lord *spake*.—The GOD of Israel *said*.—It is plain, that both mean the same Person, and, if so, the *Spirit* is the GOD of Israel Blessed for Evermore.

HE is called the LORD.

IT is said of him, 2 Cor. 3. 17. The LORD is that Spirit." And verse 18. He is called κυρις Πνευματος "the Lord the Spirit:" And again, "The Lord direct your Hearts into the Love of God, and into the patient waiting for Jesus Christ."

HE is ETERNAL.

THE Apostle, Heb. 9. 14. expressly calls Him, the ETERNAL SPIRIT.

HE is SELF-EXISTENT.

IT being granted that the Holy Ghost is the *Living God*, as is already shewn, we need go no further for a proof of His *Self-Existence*. To say that He is the *Living God*, is cutting off every idea of dependence; and teaches us, that we are

to

to conceive of Him, as an Absolute, Independent, and Self-Existent Being: It points out a distinction, an infinite distinction, between Him, and every one that is called God; the one depending upon, and having his Existence from another; and the other deriving His Being of none, but being, in Himself, the *Living* God.

*H E is the C R E A T O R, and, as such,
O M N I P O T E N T.*

It is said of Him, Gen. 1. 2. "The Spirit of God, moved upon the Face of the Water." This the Psalmist corroborates and explains, Psal. 33. 7, 8. "H E (*the Spirit*) gathereth the Waters of the Sea together, as an heap; He layeth up the Depths in Store-houses." What but an Almighty Arm, could do this? Who, but the Lord God Omnipotent, could effect such Mighty Works.

It is said of Him, Psal. 33. 6. "That all the Host of them (the Heaven,) were made by the Breath (or Spirit רוח) of His (Jehovah's) Mouth: So; Job. 26. 13. "His SPIRIT hath Garnished the Heavens."

ELIHU, in the most exprefs, and comprehensive Terms, acknowledges and adores the Holy Ghost, as his Creator. Job. 33. 4. "The SPIRIT of God hath *made* me; and the Breath of the Almighty, hath given me Life."

LET all the Earth, then, fear this Lord! Let all the Inhabitants of the Earth stand in awe of Him! For, He spake, and it was done, He commanded, and it stood fast.

H E is O M N I S C I E N T.

THE Apostle, appeals to Him, as the Searcher of his Heart and Tryer of the Reins. Rom. 9. 1. "I say the Truth in Christ, I lye not; my Conscience also bearing me witness in the HOLY GHOST." But we are more particularly informed of this Truth by the same Apostle, to the Corinthians, 1st Epistle 2. 10. "The SPIRIT searcheth *All-Things*, yea, the *Deep Things* of God." Here we see, that the Spirit, not only knows All Things, and the Deep Things of God, but He *Searcheth* them. So that there is nothing in Heaven, Earth, or Hell; but He KNOWETH, and it was through this unbounded Knowledge, that He could,

could, and did, inspire the Prophets, and reveal to them the Hidden Counsels of the Divine Mind.

HE is OMNIPRESENT.

OF this the Psalmist sweetly sings, Psal. 139: 7, &c. "Whither shall I go from Thy Spirit? or, Whither shall I flee from Thy Presence? If I ascend up into Heaven, Thou art there; if I make my Bed in Hell, behold, Thou art there: If I take the Wings of the Morning, and dwell in the uttermost Part of the Sea, even there shall Thy Hand lead me, and Thy Right Hand hold me." This also, is evident, in that He dwelleth in all the Elect, at the same Time, wherever scattered abroad on the face of the Earth: "He knoweth our down-sitting and our uprising; He compasseth our path, and is acquainted with all our ways: Yea, He besetteth us behind and before:" Happy, then, the People who are under His keeping! Happy is that People, whose God is the Lord!

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*HE is the OBJECT of DIVINE
WORSHIP, and ADORATION.*

WORSHIP, properly so called, is due to, and the Prerogative of GOD ALONE: He that adores, or prays to any, but the Immortal Deity, dishonours God, and is an Idolater. By bringing these self-evident Truths to the Test of God's Word, we may judge whether the HOLY GHOST, whom we adore, is a proper Object of worship, and, as such, God Himself.

CANT. 4. 16. In this truly inestimable, and most justly called SONG of SONGS, the sacred penman, under the metaphor of Wind, the constant appellation of the Holy Spirit, prays to Him to lift up the Light of His Countenance upon, and to breath Eternal Life into His Church: "Awake, O North Wind, and come, thou South, blow upon My Garden, that the Spices may flow out." The Infinite Deity of the Holy Ghost, so undeniably follows, from these words, that they are *alone* sufficient to baffle the *impotent* assaults of all its adversaries.

HE

H E is T R U T H.

1 JOHN 5. 6. "The SPIRIT is TRUTH."
 But of whom, except the Eternal God, can it be said, that He is Truth itself? He *only* is a Rock; His Work is Perfect; for all His Ways are JUDGMENT; a God of TRUTH, and without Iniquity, Just and Right is He. *Deu 32-4*

*BLASPHEMY against HIM is the Greatest,
 yea, an UNPARDONABLE SIN.*

MATT. 12. 31. "I say unto you, all manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the HOLY GHOST shall not be forgiven unto Men: And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this World, neither in the World to come." Surely, then, the Holy Ghost is the True, Living, and Eternal God. Do not these things loudly proclaim His Divine Majesty, and Infinite Deity? Where can I find greater proofs

proofs of Absolute Godhead, than these? Were I too seek a proof of Deity, I cannot expect it but in His Works, His Names, His Nature, and His Perfections; and these, as they represent the Living and the True God in the most exalted sense, appear to belong to the HOLY GHOST. For a further confirmation of this Truth, compare Acts 13. 2. with Heb. 5. 4. and Matt. 9. 38. with Acts 13. 4. and 2 Tim. 3. 16. with 2 Pet. 1. 21. and Deut. 6. 16. with Acts 5. 9.

FROM what hath been said, it appears, that there is, in the Unity of the Godhead, a Trinity of Divine Persons, whose Glory is Equal, and Majesty Co-Eternal. It appears also, that such as the Father is, such is the Son, and such is the Holy Ghost, without any difference, or inequality.

C H A P. X.

*Of the PERSONALITY of the SON and
HOLY GHOST.*

THE word PERSON, when applied to God, is not used in the same sense as when applied to Men, and is used only for want of a better. We must not measure the Nature, or Subsistence of God, which we have neither seen nor can know, by that which we perceive and know among ourselves, and so consider the Personality of God, under the same idea with Personality among Men ; for, as High as the Heavens are above the Earth, so High, yea, infinitely Higher, is the Nature and Subsistence of God, than that of any thing we know or can comprehend. We have, indeed, no proper and adequate idea of a distinct Person, but as a di-

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stinct

distinct Substance ; but this is not the case here,
 nor is this our meaning, when we speak of
 the Personality of the Deity ; for we believe,
 and maintain, that the Nature of God is *One* ;
 common to Father, Son, and Spirit, so that a
Person in God, is not a distinct *Person* with a
 distinct *Nature* ; for *this*, as it relates to *each*,
 and to *all*, is the same : There is, in the
 Blessed Godhead, another *Person*, and another
Person, not another *Person* and another *Nature*.
 This is what we call a *Theological Person* :
 And this the Scripture plainly, positively, and
 irrefragably proves, 1 John 5. 7. "There are
 THREE." Have they then *Three* natures ? No,
 "These *Three* are ONE:" John 10. 30. "I and
 MY FATHER are ONE." Our Persons are
Two, our Natures are *One*. Isa. 6. 8. "Whom
 shall I send, and who will go for *Us*." Gen.
 1. 26. "Let *Us* make Man in *OUR* Image,
 after *OUR* likeness." ver. 27.—"So God created
 Man in *HIS* Image, in the Image of *ALMIGHTY*
 created *HE* him." We mention these things,
 to shew what little ground there is for the ob-
 stinate cavils of our adversaries, who would
 fain persuade us, maugre all opposition and
 evidence, that by asserting a Trinity in Unity,
 we maintain a Trinity of Deities.

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As to the Personality of the Son, it has few adversaries, neither is an elaborate proof essential to the end I am pursuing, as those whom I am writing for, acknowledge His distinct Personality, tho' they deny his being a distinct Person, *in the same Godhead*; and as this is already most abundantly proved, especially where the *Trinity in Unity* is demonstrated, I think nothing farther need be urged.

Of the HOLY GHOST.

THIS I shall more particularly attend to, seeing He is denied to be a Person, distinct from the Father; for there are many in the present day, who dare affirm, that when He is spoken of He is not represented as a Person distinct from the Father; but that the Father and the Holy Ghost, in Scripture language, mean one and the same Person; than which nothing can be more absurd, as appears from the Word of Truth, to which let us attend.

Isa. 41. The Word, the Redeemer, the Creator of the Heavens and the Earth, having, from ver. 12. been speaking of Himself, with an eye to His future Incarnation, declares the same Truth, as He did when on Earth; His Authority and Mission to the Inhabitants of this

lower world. In ver. 16. He speaks thus, "And now the LORD GOD *and* His SPIRIT hath sent Me." Here the WORD speaks of Himself, as sent by the Father and the Holy Ghost: And what language can be more replete with absurdity than this, if the Lord God the Father and his Spirit, are not really *distinct*? Would not the most illiterate deem it madness, to say of a Man, that he and his spirit did such a thing? and thus the Personality of the Spirit is established, for the Saviour was not sent on His Divine Message by the Father alone, but by the Spirit also: Mark 1. 10. 12. Luke 1. 55. If we say, God sends by the Power of His Spirit, as some pretend, it amounts to the same thing; for the Text positively says, that the Father *and* His Spirit did it. If we were to allow (tho' we do not intend it) that the Text should be rendered "Even His Spirit hath sent Me;" it takes away little of its force; for this manifestly distinguishes Him from the Father; and there is such a mutual concurrence in every act of the Blessed Godhead, by reason of the Unity of the Divine Nature, that what is ascribed to one Person, in a more express manner, may, more or less, be said to be the act of the other,

2 COR. 13. 14. "The Grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with you all." If GOD the FATHER, and the SPIRIT, be one and the same Person, what need of the Apostle's speaking of them distinctly? Why need he say, the Love of GOD, and the Communion of the HOLY GHOST? Why did he not say, The Love and Communion of God the Father, if the Father and the Holy Ghost be one individual Person? Had this been the fact, He *doubtless* would.

MAT. 28. 19. "Go ye, therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the HOLY GHOST." If the Father and the Holy Ghost are one *Person*, these words, to me, are senseless: Believe them to be distinct, they are harmonious.

HE is called the Holy One; therefore a Person: John 14. 26.

The SPIRIT, the Holy One.

1 John 5. 7. "There are *Three* that bear Record in Heaven, the Father, the Word, and

and the HOLY GHOST." The Father, and Holy Spirit, are here incontestibly distinguished—"There are *Three*:" Three what? three Names? Gods? No: but three *Persons* in the *same* GODHEAD; for, these *Three* are *One*.—Now, if the Father and the Holy Ghost be one Person, the words are palpably false; for then, there are but *Two*, the Father, and the Word: See Acts 5. 32. where the Holy Ghost, as a Witness to the Son of God, is opposed to the Father. The Apostle there speaks of the Resurrection and Exaltation of Christ, and says, "We are Witnesses of these things, *and also* the HOLY GHOST, *whom* God hath given to them that obey Him.

O B J E C T I O N.

The Spirit of God is not here to be understood as distinct from the Father; for when we speak of the Spirit of a Man, we never mean a distinct Person from that Man.

A N S W E R.

FIRST, the SPIRIT is a distinct Person, because He is evidently distinguished from the FATHER, which is never the case with a *Man*
and

and his *spirit*. It never is, or can be said of a Man and his spirit, that they are *two*: For instance, "There are three, *Peter*, and *Stephen*, and *Peter's SPIRIT*," or the like; this would be unintelligible. Secondly, they are said to be *Three*; whereas, if the FATHER, and SPIRIT are *one*, the Persons that bear witness are but *Two*. The Spirit then is to be distinguished from the Father, as Rev. 1. 4. or there is no Truth or Propriety in the Text: And, by the way, I conceive, that the *fancy* of the Spirit of God being the same to God, as the spirit of a Man is to a Man, on which this Objection is founded, is a mere *ignis fatuus*; for I pray, What sort of a thing is the Spirit of God, in our opponents sense, if it be capable of witnessing distinct from the Father? And, What sort of a Being is the Father, that He can bear Witness, distinctly from His *essential Life and Power of Action*? as the Spirit is denominated by our antagonists: Or, *Quere*, whether the Scripture ever distinguishes between GOD the Father, and His *essential Life, and Power and Action*. And whether, rather the DIVINE NATURE, is not altogether *essential Life, and Power of Action*? or altogether SPIRIT; which is undoubtedly the case: And thus the Objection proves a bubble.

Is not the same Truth clearly taught in the Apostle's words, Cor. 12? Speaking, ver. 3. of the HOLY GHOST, he begins, ver. 4. to speak of the various gifts he bestows upon His People: "There are, says he, diversities of gifts, but the same SPIRIT." After which, to ver. 11. he enumerates these gifts, and closes with the most simple and plain confession of this Truth, that words can express: But, says he, "All these worketh that *one* and the *self-same* SPIRIT, dividing to every Man severally as HE WILL.

So, John 16. 13. The Lord Jesus says of the SPIRIT, "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." The Personal actions of Hearing and Speaking, are here ascribed to Him.—Who was He to hear? Was it the Father? Then He is distinct, or the words are nonsense: For, can it properly be said of any one, He shall not speak of himself, but whatsoever he shall hear himself say, that shall he speak? But, say you, He shall hear of Christ, and yet Christ is not God; so God must be instructed by His creature. Christ is to dictate, and God to speak: A creature is to send the ETERNAL GOD on messages.—This is consistent Arianism.

AGAIN,

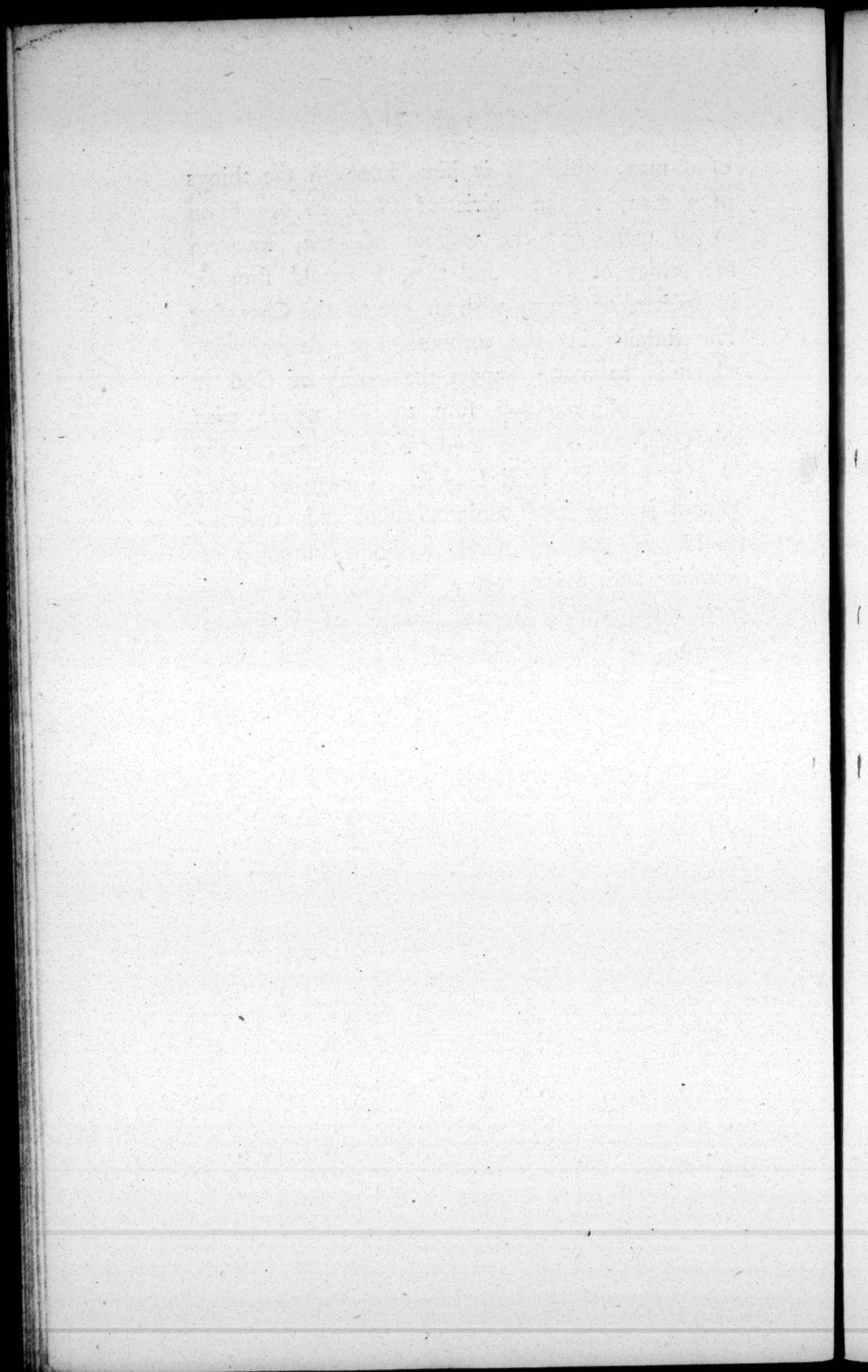
AGAIN, 'tis said, John 14. 24. That the FATHER should send the HOLY GHOST—"The HOLY GHOST, whom the FATHER will send, &c." This proves that the Father and Spirit are distinct, for — if they are *one*, we are led to a self-confounding maxim, That a Person can send himself. Thus it appears, that there is scarcely any thing that is proper to be attributed to a Person, or of which a Person is capable; but it is ascribed to the HOLY GHOST.

OUR adversaries attacks, from 1 Cor. 2. 11. will have little force, while those before-mentioned, retain their efficacy. That the words do not teach what some ignorantly suppose, is believed, for the following reasons. First. The words do not positively declare, that there is a Likeness, or Parallel, but seem to imply the contrary; for the difference in the expression is very observable: Of the spirit of Man, it is said, "The spirit of a man, *which is in him*;" but of the Spirit of God, it is not so said; and the reason, I think, is obvious: For, by the spirit of a man, is to be understood that active principle, which *moves* and *influences* the man, and is a something, essential to his *acting*, *knowing*, &c. and is therefore said to dwell in

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him ; but the Spirit of God, is not this, therefore is not said to dwell *in* God. Secondly: Man has a *Material, Ignorant, motionless Body*, and so needs a spirit of a more noble and active Nature, to move, influence, &c. God has no such *material, ignorant, motionless Body*, but is a SPIRIT, altogether *Spirit*: John 14. 24. consequently needs no other more noble Nature, to actuate Him, &c. therefore the Holy Spirit is not the same to God, as the spirit of Man to Man. Thirdly. If this rule were allowed, it might be proved, that the Son is the same to God the Father, as the Spirit is *fancied* to be.—“Neither knoweth any man the Father, save the Son.” Fourthly. This fancy is contrary to those declarations before-mentioned, where He is positively distinguished from the Father; a man’s conscience may witness, a man’s spirit may pray, &c. but it can never be said, That a man and his spirit, did a thing; as, Isa. 48. 16.—Nor can a man and his spirit, with the least propriety, be distinguished, as Matt. 28. 29. 2 Cor. 13. 14. and 1 John 5. 7. As, for the man and his spirit to bear witness, or to supplicate a man and his spirit—or to act in the name of a man and his spirit. I therefore conclude, that tho’ the passage seems to intimate a similitude, yet it ought to be carried no further than the words express, which is, that as the
spirit

of a man, which is *in* him, knoweth the things of a man, so the Spirit of God, in opposition to all men, and the wisdom of men, knoweth the things of God; and this, I should suppose, is spoken of Him, with an eye to the Character He sustains in the œconomy of Redemption, which is to make known the things of God to the sons of men.—I sum up the whole with this Question: As the modern Arian makes the DIVINE BEING, a *compound* God: Which is the most unintelligible, and unscriptural? A *compound* God, a God composed of *something* and *Spirit*; or, a GOD, *One in Essence*, distinguished by the names of FATHER, WORD, and HOLY GHOST? Let those who read and *believe* their Bibles, judge.



A P P E N D I X.

IT is not sufficient that we endeavour to prove these Sacred Truths, merely because they are so in themselves: Many have written and spoken upon Eternal Verities,—and Why? They have, perhaps, espoused a set of doctrines, and teach them, in order to support their favourite sentiments. But there is a far more laudable motive in writing on so Sublime a Doctrine. It is, that the Soul, that Noblest Part of Man, may therein behold the the Mystery

stery of Godliness, and see these Cœlestial Truths in their Beauty and Glory. The Devils believe, yet cannot see God as their Reconciled Father in Christ: They TREMBLE, Jam. 2. 19. Reader, art thou acquainted with the GLORY of IMMANUEL? You have indeed dishonoured God's Holy Law by repeated Transgressions; But how mean you to repay the Mighty Debt? Consider this, lest He tear you in pieces, and there be none to deliver.

MANY are there who call Christ LORD, that lack the Spirit: Yet no man can truly do so, but by the HOLY GHOST. This may, to some, seem strange, but it is no more strange than true. It is one thing to believe that there are Three Persons in the Unity of the Godhead, and another to see each Person engaged for your Salvation. It is one thing to acknowledge God and Man in One Christ, and another to know Him so for your Redemption. It is one thing to *hear* of God by the hearing of the *Ear*, and another to *know* Him in the *experience* of the *Heart*. Now, in order that we may have an idea of these things, let us attend to the Doctrine of the Bible: We there have a relation of Man's Origin, that he was created by the Mighty God, after His own Image, in Righteousness and true Holiness;
That

THAT he enjoyed *real* Happiness, had communion with God, dwelt under the Shadow of His Wings, rejoiced beneath the Banner of His Love, and had the King of Glory for his PORTION. We hear, however, that these Golden Hours fled as the morning cloud, and vanished as the early dew. Soon the Sunshine of Divine Complacency, was darkened by the Cloud of His Wrath. Ungrateful Man, forgetful of his God, disobeyed the Royal Law, left the Fountain of Living Waters, and involved himself and his Unborn Posterity, in everlasting Bondage. Thus he lost that which made his Life his Blessing; and found Hell purchased at the Price of Heaven. His pursuits and enjoyments* became reversed; instead of seeking God, he began to seek vanity, to make folly his hope, weakness his strength, lyes his confidence, and to worship the Creature more than the Creator, who is Blessed for evermore.

THUS Judgment came upon *all* Men to Condemnation, for in him we *all* Died: 1 Cor. 15. 22. And thus amidst the Horrors of Despair, and beneath the Rod of Righteous Vengeance, we lay in bondage to the Tyrant Victor; and as to the chief Good, without
God,

God, and without Hope in the world. Our Misery became complicated, our Destruction apparently inevitable, and the sentence of Death irrevocable.

IN this truly miserable condition, the Blessed God, full of Grace and Truth, stepped in to the comfort of desponding Adam, made known to him his Ancient Counsel, revealed to him the Grand Provision, set before his eyes the Rich Treasure of Redeeming Grace, put a New Song into his mouth, and shewed him how Mercy and Truth should meet together, Righteousness and Peace kiss each other. Then God, Perfect in Holiness, passed by him, saw him polluted in his blood, and said unto him LIVE: He spread His Skirt over him, and covered his nakedness; He sware unto him, He entered into Covenant with him, and he became His, and perfect through His Comeliness which He put upon him.

THIS was a gracious *manifestation* of God's Everlasting Love. The Ever-Blessed Trinity, in the Boundless Ocean of His Wisdom and Mercy, had from the Ages of Eternity, made provision for Man's Salvation: God foresaw his Fall; His Wisdom permitted it, His Love procured a Remedy against it. Wisdom then
stept

stept forth, commissioned by Grace to find a Way, by which Justice might be satisfied, the Eternal Obligations of the Law preserved, and the Sinner saved: The Almighty spake, and it was done: To the Praise and Glory of His Grace, a Remedy was found. God, in strictest Justice might have executed His Dreadful Sentence, as He was under no necessity of Nature to avert it; and neither His Goodness or Happiness tyed Him to Redeem the corrupted, rebellious race: But viewing, from Eternity the fatal Degeneracy, in the Bowels of His Compassion He stretched forth His Arm of Grace, and covenanted to repair the Deadly Breach.

THIS Eternal Act is the Fountain, and is called the COVENANT of GRACE; because Grace and unmerited Favour reign Triumphant through the whole: GRACE is the *Fountain*: GRACE is the *Stream*: GRACE is the *Boundless Ocean*. It was made, that, as Sin had reigned unto Death, even so might GRACE reign through Righteousness, unto Eternal Life, by JESUS CHRIST OUR LORD, to the PRAISE of the GLORY of his GRACE, wherein He hath made us accepted in the Beloved; in whom we have Redemption through His Blood, the Forgiveness of Sins, according to the RICHES of His GRACE. Rom. 5. 21. Eph. 1. 6, 7.

This is the Mystery of His Will, this is His Good Pleasure, which He hath purposed in Himself.

THIS GRACIOUS Purpose of the Most High, respecting the Salvation of Sinners, was the Act of the whole Trinity; of God, the Father, Son, and Spirit, and each of them assumed an Office in the dispensation of it. This must be true, a supposition of the contrary is absurd beyond measure: Can we suppose this Glorious Act would be resolved upon by One, without the voluntary concurrence of the other Persons in the Eternal Godhead?

WHATEVER may be suggested, or taught to the contrary, I am not afraid to assert, That as the Covenanters, in this Counsel, are on account of it called אֱלֹהִים * (*Aleim*) it is therefore the Covenant of the Father, the Son, and the Holy Ghost. This is the Tenor of
of

* The word *Aleim* is a plural word, properly formed from the Root אלה *Ale*, He sware, and is a word which points out to us the Nature of the Covenant of Grace; which is represented as entered into on the Oath of the Parties; as Psalm 110. 4. Heb. 6. 17. and ch. 7. 20. 21.

of God's Word.† What says the Apostle, 1 Pet. i. 2? he calls the persons to whom he wrote, "*Elect*, according to the Foreknowledge of God the FATHER, through Sanctification of the SPIRIT, unto Obedience and Sprinkling of the Blood of JESUS CHRIST." Here are described some particulars respecting the Gracious Office that each undertook in that Eternal Act; which plainly proves, that each Person was a Party in that Covenant, for it cannot be denied, that the Apostle had an eye to, and was actually speaking of this Covenant; for he calls the persons "*Elect*;" Election is a branch of the Decree.—according to the *foreknowledge* of God the FATHER"; that is, a foreknowledge of Love, and Approbation, in chusing, and giving the Chosen to the WORD as Mediator, John

X 2

17.

† We have not many positive declarations of the manner of this Covenant; that it *was*, is undeniably evident, but *how*, is not so clear: However, was there nothing said in positive terms about it, the *mode* might be demonstrated as well from the effects, as from any declarations whatever. Scripture, indeed, seems in many places to speak as if it was only between the Father and the Son; and the reason, I think, is obvious: For in the Work of Redemption, the Son sustained the most conspicuous Character, and was to be set forth as the more immediate Object of our Faith, Confidence, Hope, &c. But as it is never absolutely confined to those Two, I trust what is said, sufficiently proves that the Covenanters were the Sacred Three.

17. 2, 6.—“ Through *Sanctification* of the SPIRIT”, as one of the means to the Great End, ETERNAL LIFE. This includes the Whole of the Work and Character which He was to do and sustain for them—“ unto *Obedience* and *Sprinkling of the Blood* of JESUS CHRIST”. The Father’s Choice, the and Spirit’s Sanctification, could avail nothing, without the Offering * of the WORD in the Human Nature: This He voluntarily accedes to, and takes upon Himself the Mighty Work. The Apostle Paul also speaks of the same Truth, 2 Theff. 2. 13, 14. “ GOD (the Father) hath from the Beginning *chosen* you to Salvation, through *Sanctification* of the SPIRIT, and Belief of the Truth: whereunto He hath called you by our Gospel, to the *Obtaining of the Glory* † of our LORD JESUS

* It is objected that the Divine Nature could not in any sense be offered: But I think we have it illustrated in the offering of Isaac His type: compare Gen. with Heb. 11. 17. Here, though the ram was *offered* in the stead of Isaac, the eye of justice considered the son as *actually* sacrificed.

† This word Glory, may perhaps mean, the Holiness of Christ, which believers obtain; His imputed Righteousness for Justification; for I think it is sometimes used in this sense, Rom. 3. 23. Eph. 5. 27. 2 Cor. 3. 18. Rom. 8. 30. 1 Peter, 4. 14.

JESUS CHRIST ;" that is, the Glory, which by His Death He had purchased for them.

THE Truth is, if there was a Covenant of Peace, and if there be, in the Eternal Godhead, a Trinity of Persons ; both which things are undoubtedly True : Ephes. 1. 11. and 3. 11. Gal. 3. 15, 17. Psal. 89. Tit. 1. 2. 2 Tim. 1. 9. and 1 John 5. 7, &c. &c. It necessarily follows, that in this Covenant each Person was a Party, which the Gracious Work of each in the execution of this Covenant also testifies ; for therein we find them severally employed. We find the Father agreeable to the pre-determined OEconomy actually sending the Son into the World, Gal. 4. 4, 5. Witnessing the Divine Approbation of His Work, Matt. 3. 17. and demonstrating the Satisfaction of Justice in discharging Him from the power of death. 1 Cor. 15. 15, &c. &c. THE SON, giving Himself ; coming from Heaven ; fulfilling the Law, satisfying Divine Justice, &c. &c. Tit. 2. 14. Gal. 1. 4, Eph. 5. 25, 26, 27. And the HOLY GHOST, forming Christ's Human Nature, and applying His Salvation to the Elect, &c. &c.—Luke 1. 35. Matt. 1. 18. 20. John 16. 14.

INDEED,

INDEED, in the very nature of Things, it was expedient that this transaction should be between the Sacred Three; for as the Law broken, was the Law of God in all His Persons; so, in the fulfilment of all Righteousness, it was necessary that each should declare Himself well pleased: And thus it was, The FATHER and *Blessed Spirit**, are well pleased in the offering of the Son; for it is to them a sweet-smelling Savour: And the Son is well pleased in the Satisfaction made by Himself, having, as *Mediator*, obtained Eternal Honour, by being made under, and fulfilling that Law, which He, as a *Divine Person*, had given to Man, Col. 3. 13. Thus God, as Agent and Patient *in* Christ reconciled the World to Himself

It is indeed objected, that as God has but one Simple Mind or Will, the Persons in the Godhead could not Covenant. To which I answer: We have very little authority or encouragement from Scripture, to say much of the the Mind of God, as to what it *is*: Nevertheless

† EVERY Soul converted to God, is a MONUMENT of the Holy Spirit's Complacency, in the Son's Atonement, &c.

less, it is rather daring Presumption, than Christian Humility, to Question, How can these Things be? if God has taught us they are. It is certain, let the distinction in God's Mind be what it may, that there never was any *opposition* in it; never a diversity of Willings, so as to produce *contrariety*: But perfect, invariable Harmony has ever reigned in the God of Heaven. I hope, however, it will not be denied that it may be deduced from the Scriptures, that the Will of God, as it relates to One Person, is somehow distinguished from it, as it relates to the others. Let the following instances (among a multitude) suffice. Of the Holy Ghost it is said, "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." So, John 14. 26. "The Holy Ghost, whom the Father will send:" Every one that sends, is a rational Agent; so is every one that is sent, to convince, teach, guide, &c. He that sends, must first Will it; so every one that is sent, must either Will or nill it: If the Father wills the sending, and the SPIRIT wills the being sent; a distinction is undeniable. On the other hand, Jesus says, "I came not to do My own Will, but the Will of Him that sent Me:"—As My Father hath taught Me, I speak these Things—My Doctrine is not Mine, but His that sent Me. This is altogether unintelligible without
such

such a Distinction. Again, the Distinction is manifest, 1 John 5. 7. *Each* of the Persons are said to bear Witness. If they could distinctly *bear Witness*, they could also Covenant: That rational Agent who is capable of the *one*, is of the other: I conceive, therefore, that if there is such a distinction in the Eternal Mind, as the Scripture thus plainly intimates, there can be no difficulty in conceiving that the Sacred Three did *covenant* to Redeem Mankind.

It is evident then, that the Eternal God, Father, Son, and Spirit, were the Parties in this Decree of Grace: And how transcendently Gracious does the God of Heaven appear in this comfortable and Life-giving Character; that God should not only have Thoughts of Peace towards his Rebellious Creatures, and provide a Means for their Restoration, who had fought against His Dignity; but actually become engaged for their Redemption. In this we have an illustrious display of the Mercy, Justice, and Wisdom of God; of His Mercy in Willing Man's Salvation; of His Justice in demanding Satisfaction to the Broken Law; and of His Wisdom in finding out the Mighty Means of Restoration.

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THE union of the two natures Human and Divine, in the Person of the Redeemer, is the Foundation of the Christian's hope ; let this be sapped, his hope fails : Let this stand, it is immoveable. A fallen world might as well trust to their own works ; or the works of their neighbour, as to the Atonement and Righteousness of Christ Jesus, unless he is Very and Eternal God. But to the praise of Rich Grace the price of our Redemption is the Blood of God. Acts 20. Our boast is that the Righteous BRANCH is JEHOVAH OUR RIGHTEOUSNESS, and *in* Him we look to be justified ; for He is our Peace. IMMANUEL alone could and did offer such a Sacrifice as Justice required, and render such Obedience as the Law demanded. He sustained the tremendous weight of Infinite Wrath ; Wrath which a mere creature could not survive, nor all the Hosts of Heaven ever appease : But, because the Man Jesus was one with Jehovah, He paid a sufficient Price, and surmounted the whole in the Power of the Eternal Godhead ; the sufferings of the finite creature were sanctified by JEHOVAH'S Infinite Perfections, and receiving the immediate *impulse, power and will to act and suffer* from Him, they were *infinitely* meritorious ; for the Union of the two natures Human and Divine, in the *one* person of Christ was so Perfect, and

the Communion so intimate, that the eye of unspotted Justice, guided by unerring Wisdom, esteemed every action which was done DIVINE; and thus, JEHOVAH having loved us, gave Himself for us, that by His own Sacrifice and Obedience, He might present us to Himself a Glorious Church, not having spot or wrinkle or any such thing, but that we should be holy and without blame. Eph. 5. 25, 26, 27. Tit. 2. 13, 14. Isa. 45. 25. Jer. 23. 6.

THE following most excellent Words of the Reverend and Learned Mr. John Downe, on this subject, as they most pertinently and clearly discuss this point, deserve particular attention.

“ It is, says he, a fundamental Article of the
 “ Christian Faith, that in Christ there are two
 “ distinct natures, His Divinity and His Hum-
 “ nity; and that both these concur to the con-
 “ stitution of *one* Person, GOD-MAN: Whence
 “ it followeth, that the *Agent* or *Principle* which
 “ acteth all the workes of Mediation, is but *one*,
 “ by reason of the *unitie* of the *Person*, even
 “ CHRIST, GOD-MAN; according
 “ to that protrite maxime, *Actiones sunt suppo-*
 “ *sitorum, all actions issue and proceed from the*
 “ *Subject or Person.* Howbeit, seeing the Per-
 “ son alwaies worketh by His Natures, and they
 “ as we have said, in Christ are Two; it fol-
 “ loweth

“ loweth by reason of this dualitie, that there
 “ are two distinct Principles by which Christ
 “ worketh or mediateth, according to that
 “ other Rule in Nature, *Natura est Principium*
 “ *motus et quietis : Nature is the Principle both*
 “ *of rest and motion.* This for further illustration
 “ may be exemplified in humane actions. For
 “ as it is Man, or the Person of Man, consist-
 “ ing of Soul and Body, that understandeth,
 “ reasoneth, moveth, speaketh ; yet it is the
 “ SOUL by which he *understandeth* and *reasoneth*,
 “ the BODY by which he *moveth* and *speaketh* ;
 “ so are the Actions of Mediation, it is Christ
 “ God-Man, that worketh them all, yet some
 “ by His GODHEAD, and some by His MAN-
 “ HOOD. Here therefore are we to distinguish.
 “ The Works of Mediation, are either of So-
 “ vereignty and Authority, or of Subjection and
 “ Ministry. Of Sovereignty and Authority as
 “ to send the Holy Ghost, to illuminate the
 “ mind, to raise from Death. Of Subjection
 “ and Ministrie, as to suffer, to dye, and to
 “ be raised from Death. All these things did
 “ Christ as He was God-Man, both do and
 “ suffer : but yet the former by the *principle* of
 “ His DEITY, the latter by the *principle* of His
 “ HUMANITY. It is further to be observed,
 “ that altho’ both the Natures in Christ remain
 “ distinct, and consequently their severall opera-
 Y 2 tions,

" tions also, yet as Leo truly saith, Agit utra-
 " que forma cum communione alterius quod
 " cujusque proprium est, *both Natures doe that*
 " *which is proper unto them, but with Communion*
 " *of each with other.* This Communion is the
 " concurrence of *both Natures* in the *same Person*,
 " by their severall *proper actions*, to the produ-
 " cing of one *Apotelesma*, or *outward effect* par-
 " taining to our Salvation. In which concur-
 " rence the DEITY is ever the *principall*, and
 " the HUMANITIE, as the *Organ* or *Instrument*
 " of the DEITY: so that it *never moveth* to
 " any thing, but as it is *acted* and *moved* by
 " the DEITY: and from it receives all its value,
 " dignity, and efficacy, as in Man the Body
 " doth from the Soule." Downe's Treatises,
 page 60.

How then should we rejoice that these things
 are so! that there is Infinite Merit found, that
 help is laid upon One that is Mighty.—When
 we see the Infinite *Perfections* of God, and Man's
 misery and degeneracy, how should we stand
 amazed at the bare idea of a Reconciliation.—
 Man's offence was *infinite*, in that it was against
 an infinitely Holy Law, the *transcript* of God's
 INFINITE PERFECTIONS; from whence it follows,
 that before God could extend Mercy consistently,
Infinite Satisfaction must be made, which none
 but

but an Infinite Being could effect; and as none is possessed of Infinity but God, it could not be done by any but God. These things, rightly considered, would, with the Divine Blessing, cut the Sinner off from all creature dependance, and shew him the justice of that threat, "Curfed is he that trusteth in Man, or maketh Flesh his Arm:" With an eye to this, Men would be driven to seek Salvation in the Way provided by the Covenant of Grace, which is the Blood of Christ: This only can discharge the Sinner: This only can redeem him from Everlasting Death.

It will ever be found, whatever may be alledged to the contrary, that Divine Justice would never have discharged the Sinner, had not his Surety paid *full* and *perfect* Satisfaction: For while Justice remained unsatisfied, it was impossible that God should snap the shackles from the Culprit's feet, without breaking that harmony which ever reigned in God; and making Him (which it is impossible He should become) a GOD UNJUST.

Now as none but an infinite Being, could do the Mighty Work; how absurd is that notion which supposes, that because man's offence was Infinite, in that it was against an
Infinite

Infinite Object; that therefore merely Human Obedience paid to the same Infinite Object, must be of Infinite Value! I say, how plainly ridiculous is this! It should be considered, that Adam owed to God the height of his obedience, as doth every Creature. All, of whatsoever rank or order, are bound to love and serve God with *all* their *might*. Heb. מאד it is used for the superlative degree; it signifies, literally, to love Him, superlatively, exceedingly, always, vehemently, with all the powers and faculties of Soul and Body: Deut. 6. 5. therefore the obedience of any Being cannot merit with God; it, at most, keeps him in the estate created, except God of mere *Grace* promise a reward. But if a creature break the Divine Command, neglect his Duty, and Sin against his Maker; Doth he not in this lift up his hand against the Holiness and Authority of the Infinite God? and Doth not his Sin, therefore become Infinite? Is there not in this an Infinite demerit? It is madness to deny it: Suppose, for instance, a Man was to insult and cruelly use his neighbour, his equal; Would not this be deemed a great offence? Suppose, again, a vassal should deal thus with his lord, Would not the offence be heightened? Suppose, also, a subject should lift his hand against his sovereign, Would not the offence be magnified?

Rea-

Reason tells us, that as the object rises, so doth the offence: Consequently, an act done against an *Infinite* Being, is *Infinite* in its demerit. But can it, because of this, be said, that the obedience of any one, rendered to the same object, is also Infinite? Is there not a difference between the *Effect* of obedience and disobedience? Is there an equal merit in the one, as of demerit in the other? The very highest created Being can claim nothing for his obedience at the hand of God: He hath nothing but what he first received: He can perform no obedience but what it is his indispensable duty to do. Who among us, or among the armies of Heaven, hath first given to the Lord, and it shall be recompensed to him again? Say not, because such a Being is next unto, or is in union with God, that therefore he hath merit; he has less than any: For according to the height of his Glory, his obligations are advanced to Him that gave it; and when he hath done all, he is an unprofitable servant. If we be righteous, what give we to God, or what receiveth He at our hand? Our goodness extendeth not to Him; we cannot be profitable unto Him, neither is it gain unto Him that we make our ways Perfect. Doth He not charge the Angels with folly? In His Sight the very Heavens are unclean. Is not the

the distance between God and every other Being, *Infinite*? And is not every one under the *highest* Obligations to honour and obey Him? Who then can do more than his *duty*? Can any Being have so much *extra* merit as to *deserve* even for one besides himself: How much less for the myriads of the Redeemed? How much less for the whole Church of God? To me it appears impossible: It lies, however, on those who advance so extraordinary an opinion, to prove it.

AND, indeed, if it be true that Satisfaction being made to an Infinite Object, is therefore Infinite, though made by a finite Being; how little are we indebted to Jesus Christ! What consummate contempt does it cast upon His Rich Mediation! According to this hypothesis, ANY Creature might have paid the Debt to Justice, as well as He, could he have presented the offending World: For according to this position, this was the *only* requisite Qualification: Let the broachers of such fallacies, consider that the punishment reserved for, and the just reward of Adam's transgression, and indeed, of every Sin, is *Eternal*, because the crime is *Infinite*. Had it been possible, therefore, for any one, less than *Infinite*, to have satisfied Divine Justice, for this, it must have

have been by an *Eternal* Sacrifice of himself: This I say, must have been the case, by no means to be excepted: *Eternal* Misery can only compensate for Iniquity, backed with Infinite Aggravations: But when the suffering Party carries with Him a Dignity equal to the *Infinite* Demand; which is more preponderous to *Release*, than the other to *Condemn*: Such a Sacrifice is more than *adequate* to *Eternal* Punishment. And this was the Grand Prerogative of I M M A N U E L only, the Christian's Mediator and Surety; as appears from the short duration of His Punishment, and made manifest by His Resurrection from the Dead.

IT is evident then, that in order to Man's Salvation, an *Infinite* Merit should be found; and that this might be obtained, the ever Blessed Jesus gave Himself as the only WAY, and offered Himself as the last and only Help. Here was no alternative, or Christ God-Man must Die, or we be lost for Ever. In the Covenant of Grace, therefore, He sanctified Himself for the Work, and became the Surety for the revolted Culprits, that He might Redeem them, and did actually, in the Fulness of Time, assume the Human Nature, offer Himself as a Vicarious Sacrifice

for Sin; and by this Offering, gave a full, perfect, and everlasting Satisfaction to Divine Justice, and set the Sinner free from Death and Hell, and all the Misery Justice had in reservation for him!

THIS dying the Death due to our transgression, was then the Effect of His Covenant Engagement: For, for this end He gave Himself. This was one Grand Part of the Redeemer's Work. But as we had forfeited our claim to the promised Inheritance, by our voluntary Rebellion, and had contracted the most abject Imperfection and Sinfulness, and consequently were unfit for the Heavenly Mansions; and as suffering for the Breach of the Law, would not dispense with the Performance of that Command, "Do this and Live," we needed such a Perfect, Unspotted Righteousness as would renew our Title; and in which we might appear *just* and without blemish before God.

IF the reader will but diligently attend, he may find the fulfilment of these things evidently distinguished; JESUS, when in the Garden, bowed beneath the Weight of our Infirmities, before His Soul was made an Offering for Sin, in defiance to Death and Hell,

Hell, proclaimed, "I HAVE FINISHED THE WORK THOU GAVEST ME TO DO." This *Work* He here mentions, is called the *Active* Part of His Obedience; and when on the accursed Tree, under the avenging Hand of inexorable Justice, in the same most amiable Language, He cried out with His Dying Breath, "IT IS FINISHED." This is called the *Passive* Part of the Redeemer's Work; His *Passive* Obedience—Without both which, *Active* and *Passive*, no flesh living can be Justified at the Bar of God.

AND as HE performed His Part in every Tittle, and now sits on the Throne of His Grace, as His People's Advocate, fighting their Battles, and dispensing Favours on the Objects of His Love: So the Blessed Spirit, as daily Experience testifies, rides forth in the Chariot of His Gospel, converting Sinners, leading them to the Fountain of Living Waters; applying, and bringing Home Redemption to their Hearts; renewing their Souls, subduing their corrupt Wills; and, in a Word, imparting to them that Holiness, without which a Man shall not see the Lord.

I SHALL now briefly consider a few Objections to this Cœlestial, and only Comfortable Doctrine, as far as they respect the Possibility of Jehovah becoming the Redemption of His People.

O B J E C T I O N.

The Mediator could not be God and Man; for a Mediator must be a third Person distinct from, and standing between both the parties at variance: if He is God, He Mediates to Himself, which is a manifest absurdity.

A N S W E R.

These are naked propositions, and as such deserve no answer; but let it be observed, that to say it is a manifest absurdity that God should mediate to Himself, is not only absurd, but false. The *shadow* of a reason cannot be given why He should not; for there is in it nothing contrary to the nature of things, or which opposes our received notions of the Divine Perfections. I rather believe upon due inquiry the contrary would appear true. Is it contrary to His WISDOM? His JUSTICE? His LOVE? His POWER? His MAJESTY? His IMMUTABILITY?

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It must be answered, not one of them remains unaggrandized, but all of them will be eternally magnified in it. What then obstructs it? He is the *offended party*. The Scripture must be Umpire; and that this does not oppose it, the following Syllogisms drawn from the Word of God, evidence most conspicuously.

GOD is the *only offended Party*.

BUT Christ is the OFFENDED Party. Col. 3. 13. 1 Cor. 10. 9. Psal. 2. ult.

THEREFORE, the offended Party *may* and *did* mediate.

AGAIN, He that chose men to Salvation, is the offended party.

BUT Christ, the Mediator, chose Men to Salvation. Acts 9. 15. 17. John 13. 18.

THEREFORE the offended Party *may* and *did* mediate.

AGAIN, He that is our Mediator is *our Righteousness*.

BUT Jehovah is our Righteousness. Jer. 23. 6. and Isaiah 45. 24, 25.

THEREFORE Jehovah, the offended Party, was our Mediator :

FROM

FROM all which it plainly appears that God, though the offended Party was *in* Christ reconciling the World unto Himself. To which might be added the following, "That if God, because He was the offended Party, could not mediate, He could not by the same rule take one step in order to reconciliation; which bears hard upon the Objectors notion, when he supposes, nay, contends earnestly that God strengthened, comforted, and supported the Mediator in all He did. Thus the Objection redounds to the Objectors shame, but to our Salvation, who may join the Poet,

"O wond'rous Grace, O Love beyond degree!

The *offended* stoops, to set th' *offender* free."

O B J E C T I O N.

Christ could not be both God and Man Mediator; for then there would be two Gods, one united to the Manhood, and manifested in the Flesh, the other not.

A N-

A N S W E R.

IT might with as much reason be said, that if the HOLY SPIRIT should dwell in ten thousand Saints at the same time, that there must be ten thousand Gods ; or, because it is said the Father should send the HOLY SPIRIT to influence and dwell with His People ; that there must be *two* Gods, *one* dwelling in the Saints, and *the other* not. When it is shewn, why one of these is to be allowed and the other opposed, it may deserve further attention. Let it suffice at present to observe that the conclusion is false ; for, tho' God is every where *generally*, He can be *pecially* in as many places as He pleases, without *division* or *multiplication* : and thus, tho' the Person of the WORD, was united to Man, yet He remained with the FATHER and HOLY GHOST, the *one* God over all Blessed for Evermore.

O B J E C T I O N.

A Divine Person, could not be made under, fulfil, and bear the Curse of the Law.

A N-

A N S W E R.

THIS is in a measure already refuted in the Answer to the first of these Objections. However, let it be observed, that this has been often *said* but never *proved*: And till we see an *attempt* to prove it, it cannot claim any title to an Answer, a mere *ipse dixit*, in so momentous and sublime a Case, merits the highest Contempt.

It is a blessed Truth which will be cordially received till the contrary be *proved* true, "that J E H O V A H in Infinite Love and Condescension, freely offered Himself to be United to the Human Nature, to be made under the Law and bear its Curse for Man's Redemption." The Objection is urged under colour of a false pretence, that it was a Thing which would redound to God's dishonour. To which I answer, If to display unbounded LOVE, unequalled B E N E F I C E N C E, and Cœlestial P I T Y, is dishonourable, *so is this*. If to S A V E a Miserable World from unutterable WOE, could merit contempt, *so could this*. If the most G L O R I O U S and D I V I N E of all Actions, could brand the Author with infamy and disgrace, *so could this*. If that which excites the P R A I S E of the B R I G H T I N H A B I T A N T S A B O V E, could

darken

darken the brightness of *uncreated Light*, so could this. In a Word, in *this* is exemplified all that is COMELY and DESIRABLE: In this was magnified and made honourable the Transcript of Divine Perfection. Here the Arch Foe received his irrecoverable Wound, and Death and Hell were bound with adamantine Chains; and this, that the REDEEMED of the Lord might return to Zion with Songs and everlasting Joy upon their Heads, that they might obtain JOY and GLADNESS, and that *Sorrow* and *Sighing*, might flee away. Who among the Sons of Adam dare say, this was unworthy of a God?

THUS we see, that God not only Subsisteth in three Persons, FATHER, WORD, and HOLY GHOST; but that these are Covenanters for Man's Redemption. We see, not only that Christ is GOD and MAN, but that this is for Man's Salvation. — To know that God is merciful and gracious, is of little service to me, unless I know myself a Sinner, saved by His Grace.

CHRISTIANS, seeing these Things are so, what manner of Men ought ye to be in all Holy Conversation, and Godliness; let the time past suffice that ye have wrought the will of the Flesh, in bowing to that which by Nature is not God, seeing the

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Lord

Lord God Omnipotent R E I G N E T H.
 Trust in Him, and be strong in the Lord
 and in the Power of His Might, stand fast
 in the Liberty wherewith He hath made you
 free, fight the good fight of faith, lay hold on
 Eternal Life, abhor that which is evil, cleave
 to that which is good, cleanse yourselves from
 all filthiness of Flesh and Spirit, perfecting
 Holiness in the fear of the Lord. Thus go
 on from strength to strength, laying aside every
 weight, and pressing towards the mark of the
 Prize of your high calling of God in Christ
 Jesus; and remember that through his Blood
 and Righteousness, there is reserved a Crown of
 Glory, which the Lord the Righteous Judge
 shall give unto you. Be ye therefore stedfast,
 immoveable, always abounding in the Work of
 the Lord, forasmuch as ye know, that your
 Labour is not in vain in the Lord.

SINNERS! What fruit have ye of your Sins,
 the present effect of them is a deprivation of
 the comfort of God's presence, and their future
 Wages is D E A T H. Awake therefore thou
 that sleepest, and arise from the Dead, and
 Christ shall give thee Life. Help is laid
 upon One that is Mighty to Save, Jesus is
 the True Light; He that believeth on Him,
 shall

shall be Saved; and he that believeth not shall be Damned.

How then, reader, stands the matter between God and your Soul? Do you see Him as a God reconciled to you, through the Obedience and Death of the Mediator, the Son of His Love! Canst thou call Him Abba? Canst thou see God as thy God, as thy Father, as thy Friend? If not, and thou feelest no desire so to do; thou art yet, it is to be feared, in thy Sins. Remember, thou art a Sinful Creature; by Nature an Enemy to God; a Child of Wrath; dead in Trespases and Sins; and so living and dying, to you is reserved the Mist of Darknes for Ever. Remember, that in Adam all Died; consequently yourself: And to this, you have, which aggravates your Condemnation, added innumerable Transgressions: Say not, that thou art not a Sinner: Hast thou never had an Evil Thought? Didst thou never Lye? or Swear? or Cozen? If thou hast done one of these, thou art condemned. He that offendeth in One Point, is guilty of All; the Curse is against him that continueth not in ALL Things that are written in the Law to DO them: James 2. 10. Gal. 3. 10. Now there is but One Way, whereby thou canst

escape Eternal and Almighty Vengeance: "*The Blood and Righteousness of Jesus Christ.*" He is a Covert from the Storm; under the Shadow of His Wing is Refuge. Flee to Him therefore, Flee for your Life, as unto a Strong Tower; lest you perish in neglecting so Great Salvation.

F I N I S.



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